FOREWORD.

THIS attempt at a rhythmical translation of an oft-translated Book has a double object of its own.

First, to embody in some measure the practical sense of the original, as outlined in the numerous lectures delivered—and classes held—by me in some sixty Indian towns, both large and small, during the twelvemonth just elapsed. Many of my Indian brothers having asked for a permanent reminder of these, I am preparing a Series of Essays[1] which will embody the substance of the abovementioned lectures, with constant reference to chapter and verse. This absolutely requires as companion a Translation, made in the same spirit, from the same catholic standpoint, else the references might occasionally *not* refer. Hence the present attempt

1 *The Gospel of Life, being an Introduction to the Main Teachings of the* BHAGAVAD GITA, by F. T. BROOKS Vol. I in the Press. Other Vols. to follow.

Second, to make the Book more pleasant reading, and bring its Beauty home to the English mind and ear somewhat more fully than any prose translation could ever hope to do. A foolhardy attempt, perhaps, for one wholly without literary training. Yet it is an attempt to *serve*, and that is merely practising what the Bhagavad-Gītā preaches. Besides, must not small power grow by proper *use*?

My rendering of certain passages and terms may be deemed 'original' by some readers, hopelessly eccentric by others. I can only refer both to the abovementioned Essays[2], where I shall explain matters as best I can.

But, though after-explanations may occasionally satisfy the merely inquisitive intellect, the real basis of interpretation remains primarily intuitional, and of the 'Heart'. These wonderful Texts unfold to the inner Eye endless vistas of meanings

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2. A complete Hand-Book of the BHAGAVAD-GITA, containing *Text*, revised *Metrical Translation*, *Notes* numerous and concise, and a *Word for Word* Translation with several renderings wherever they may be of interest, is in contemplation, and will probably be out in 1911. It will form Vols. i and ii of the AVYAYA-YOGA SERIES, which will contain, besides, all the principal UPANISHADS linked up together, and with the GITA, by a network of cross-references. The lover of more detailed study is referred to this.

wrapped in meanings, which no given number of translations, however various, can hope to exhaust,—any more than a given number, however great of shadows piled on shadows, square and oblong and hexagonal, can ever hope to build again the Perfect Cube that casts them

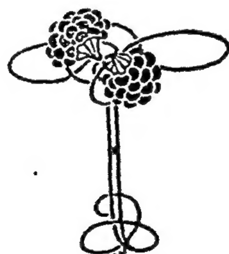
This little Book, which teaches man to serve, is dedicated to all whom it may serve, and lead to serve Most of all would I fain dedicate it to my young brethren of the Order of the SONS OF INDIA, who have offered up their lives to the service of the Indian Motherland and, through her, of the Empire and the World, and whose motto—none more holy—is, "I SERVE"

If any budding skill be here detected by the friendly critic, searching bee like, for something sweet to light upon,—I can but refer him to the Book itself,[3] and say, "Let us praise Him whose Beauty shines forth here"[4] If some of the countless flaws and blemishes are pounced upon by the 'unfriendly' one, I can but thank him for thus helping me to see them and do better next time He, too is but my Teacher, helping me under another mask May I never disown Him![5]

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3 II 50 4 X, 41 5 IX, 11 15 XVIII, 48

My only prayer in sending forth into the world this first small volume of a series, long or short as Life permits or 'Death' ordains, is that a few stray Light-Rays of the Ageless Wisdom of all Ages may,—through this offered heart and brain and hand, thrust in, with love for *both*, 'twixt East and West,—be focussed and brought to bear on the dark problems of our common future. May these refracted Wisdom-Gleams, amongst many that are coming through under various names in various lands to-day, contribute their mite towards the ever-needed deepening, and broadening, and strengthening of human minds and hearts; and may they help to join together a few willing hands in East and West for the stupendous future Tasks, the mighty battles of the birth-throes of that Humanity that *is to be,* because, beyond this world of change, MAN IS, eternally a WHOLE.



NOTE.

THE Translation, as it now stands, is merely in its second stage of growth, and has still many alterations to undergo. A first small edition, published at Ajmer last winter by Pt. Syama Behari Misra, was mostly subscribed in advance in the towns where I lectured. Before it had finally emerged from the Press, some 600 verses out of 700 had been re-written without the help of any critic save myself. My lasting thanks are due to the brother who thus enabled me to see my work in print for the first time—if only as a basis for correction and future improvement.

Henceforth I am my own publisher, thanks to the friendly help of five other brother-theosophists,—one English friend among them—who have advanced, without a thought of interest, all that was needed for the starting of the work. Let any whom these little volumes are of help to, give thanks to those, my brothers, who will—true Karma-Yogis they—hand on the praise to Him,

the One True Lord of Wealth[1] as well as Wisdom, to whom all praise must find its way.

There are still many blemishes in Chapter I. and in the opening verses of chapter II. Here are some of the alterations made since going to press:

CHAPTER I.

Thus by the Sleep-Lord spoken to, 24
the Lord of Sense, O Bhārata,
Half-way between those armies twain
drew up His matchless battle-car,

Just facing Bhīṣhma, Dróṇa too, 25
and all those mighty lords of Earth,
And said, "*Behold, O Pṛthā's son,*
these Kurus all assembled here."

... ... 26
sons, grandsons, even comrades dear.
His heart with deepest pity wrung, 28
spoke in his grief these words, [O king]:—

Arjuna said:
O Kṛṣhṇa, seeing these, my kin,
whom lust of battle gathers here,

My limbs collapse, of power reft, 29
my mouth like desert waste is parched,
Throughout my frame a tremor thrills,

... ...

1. X, 23.

I see fell omens yonder, too, 31
portending woe, Thou Wonder-Haired!

. ...

O Krshna, triumph tempts me not, 32
nor kingship, nor the joys thereof.
Say, Herdsman, what to us the crown,
what pleasures, what e'en life itself? ...

When they, for whose sake we desired 33
the crown, with all its gains and joys,
In battle marshalled, all stand there,
both wealth and life cast off in one:

.. . 44

Hell reserves a grim reception,
such the law that *we have heard.*

.. .. 45

Who rise to slay our kith and kin
from selfish greed of kingship's joys!

These sad words uttered on the Field, 47

CHAPTER II.

... ...

the Demon-Slayer spoke these words:—

Whence has this shameful will-collapse 2
at time of danger come on thee,
Un-Âryan, fatal bar to heav'n,
dishonour-breeding, Arjuna?

O Pārtha, be not thus *unmanned*! 3

... ...

Shake off this paltry nervelessness,

... ...

O Demon-Slayer ... 4

Men worshipful, as Bhīṣhma, there,
and Dróna, O Thou Death of Foes!

... ... 5

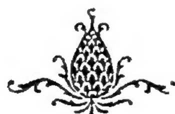
A beggar's life, here on Earth, tempts like a feast!

... ... 9

the Sleep-Lord, O thou scourge of foes,
Said, "Herdsman, I wage not this war!"
and into moody silence lapsed.

To him, thus sunk in utter woe, 10
half-way between those armies twain,
The Lord, a smile of Joy divine
nigh breaking forth, adressed these words:—

[Subsequent alterations will be noticed in the successive volumes of the GOSPEL OF LIFE].







Listen to the Song of Life

Light on the Path



॥ श्रीमद्भगवद्गीता ॥

धृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

संजय उवाच—

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

AUM.

THE BHAGAVAD-GITA.

CHAPTER THE FIRST.

[illegible]

On Kuru's Field, the Field of Right — 1
met face to face, athirst for War,
Tell me, Sanjaya, what they did,—
my People, and the Pāndavas.

[illegible]

No sooner did he see the forces — 2
of the Pāṇḍavas, arrayed,
Duryōdhana the King, accosting
his old Teacher*, spoke these words:

"Teacher, see the vast host gathered — 3
by the Pāṇḍavas o'er yonder,
Marshalled, too, by thy disciple,
Drupada's most able son!

Lo, what heroes, master-bowmen, — 4
peers in war of Bhīm and Arjun!
Yuyudhāna and Virāṭa,
Drupada, Chief of High Command,

*Drōṇa.

धृष्टकेतुश्चेकितानः काशीराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥ ८ ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

Dhrishtaketu, Chekitana,
  sacred Kashi's hero monarch,
Purujit and Kuntibhoja,
  Shaivya, mighty Bull of men,— 5

Yudhamanyu, strength incarnate,
  Uttamaujā, full of prowess,
Subhadra's boy, Draupadi's sons —
  commanders of high station all! 6

And now, O best of twice-born men,
  pray note the foremost on our side,
Chiefs of my army, whom I name
  lest they should have escaped thy mind — 7

Thyself, fair Sir, Bhishma, Karna,
  Kripa next, victor in the fray,
Ashvatthāma, Vikarna too,
  Saumadatti, Jayadratha; 8

And many more heroes, ready
  to forfeit their lives for my sake,
Wielders of manifold weapons,
  all masters in the art of war. 9

Yet our force seems hardly equal,
  although 't is by Bhishma marshalled,
While their host leaves naught to wish for
  under Bhima's strong command! 10

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

In our rank and file let each, then   11
 firm at his appointed station,
Watch with jealous care o'er Bhishma,
 hear me, O ye Warriors all!"

"Joy scattered his fears when, filling   12
 all the skies with a lion's roar,
The Grand Old Man of the Kurus,
 Bhishma the Grandsire, blew his conch.

Whereon of a sudden blared forth   13
 conches and kettledrums all round,
With tabors and drums and cowhorns
 all mingled in a fearful din

"Then in turn Kṛshṇa and Arjuna,   14
 seated in their mighty battle-car,
Drawn by a team of milk-white horses
 blew a blast of their conches divine —

'Pāñchajanya,' that of Mādhava,   15
 'Devadatta,' that of Arjun,
While wolf-bellied Bhim, of gruesome deeds,
 his mighty war conch 'Pauṇḍra' blew,—

And King Yudhishṭhira, Kuntī's son,   16
 blew his conch, 'Anantavijaya'
And Nakul and Sahadéva, too,
 blew 'Sughosh' and 'Maṇipushpaka',—

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच—

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥

And He of Kāshī, master-bowman, 17
  and Shikhaṇḍī the great Commander,
Dhṛshṭadyumna and Virāṭa,
  and Sātyaki, th' unconquered one.
Drupada with all his grandsons, 18
  and Saubhadra, the long armed, too,—
Each of these heroes, Lord of Earth,
  with his own conch the tumult swelled.
Heartrending was that crashing blast 19
  to Dhṛtarāshṭra's hundred sons,
For all at once it roused to life
  all echoes of both sky and earth.
Then Monkey-Bannered Pāṇḍava,* 20
  at sight of Dhṛtarāshṭra's sons
Arrayed, just as the fight began
  of missiles, grasped in hand his bow†
And all at once addressed these words 21
  to Hṛshīkésh, O Lord of Earth —

Arjuna Said

Half-way between these armies twain
  stay Thou my car, Unfailing One,—
That I may have a look at these, 22
  drawn up there, eager for the fray,
With whom it is my lot to fight
  in this contest that now begins,—

*Arjuna   †Called 'Gāndīva', I, 30

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

संजय उवाच—

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ २५ ॥

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धनवस्थितान ॥२७॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच—

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

That I may see these Warriors all, 23
  standing there, athirst for battle,
Bent on carrying out the wishes
  of Dhṛtarāshṭra's evil son.

Sanjaya Continued

Thus addressed by Guḍākēsha, 24
  the Lord of Sleep, O Bhārata,
Brought the chariot to a standstill
  half-way between those armies twain,

Just in front of Bhīshm and Droṇa, 25
  and all those mighty Lords of Earth,
And exclaimed, "Behold, O Pārtha,
  all these Kurus gathered here!"

Then did Pārtha see there, standing, 26
  fathers, fathers' fathers, teachers,
Maternal uncles, cousins, too,
  sons and grandsons, and comrades dear,—

Fathers-in-law and bosom-friends, 27
  divided 'mongst both warring hosts
Pārtha, seeing all these clansmen
  drawn up there, prepared for battle,

His heart wrung with deepest pity, 28
  spoke in his grief these words, [O King] —

Arjuna Said

Seeing these my kinsmen, Kṛshna,
  gathered here through lust of battle

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥३३॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः स्यालाः संबन्धिनस्तथा ॥३४॥

My limbs fail me, reft of power, 29
parched is my mouth like desert waste
Through my frame there thrills a tremor
my hair with horror stands on end!

'Gāṇḍīva' from my grasp escapes, 30
my skin with fever burns all o'er
I can no longer stand upright,
my brain in frenzied riot whirls!

Lo, withal I see fell omens, 31
woe-portending, O Wonder-Haired!
While I see *not* what good will come
of slaying these, my kin, in war

I lust not for triumph, Kṛṣṇa, 32
nor for kingship, nor for pleasures
What to us the crown, O Herdsman,
what enjoyments, what e'en life?—

When they, for whose sake we covet 33
kingship with its gains and pleasures,
All stand there, in battle marshalled,
wealth and life cast off in one —

Revered preceptors, fathers, sons, 34
grandfathers, maternal uncles,
Fathers-in-law, brothers-in-law,
grandsons, and other relations

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

I'd rather not put these to death, 35
though I myself be slain, O Kṛshṇa,
Not to win the three worlds' kingship,—
how much less this earth alone!

My uncle's sons slain, O Torment 36
of men, what pleasure can be ours?
Nay, sin will settle in our hearts,
if we destroy these reckless ones.

It thus behoves us ill to kill 37
our kinsfolk, Dhṛtarāshṭra's sons
Our kith and kin once done to death,
how could we taste of joy again?

And even if they cannot see, 38
their minds o'ercast with clouds of greed,
The sin of slaughtering kith and kin,
the crime of hate bestowed on friends,—

Is that a reason why *we* should 39
not know to turn us from such guilt,
Since we *do* see how foul a sin
the murder is of kith and kin?

In such a massacre are lost 40
antique traditions of the clan;
These noble customs gone, the clan
entire is whelmed in anarchy.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

Where anarchy prevails, the women of the clan become corrupt,—
The women tainted, O Vārṣhṇēya,
Caste-confusion must arise 41

Such confusion makes a hell for clan-wreckers and clan as well
The Manes, of pious offerings reft fall headlong from their godlike state 42

Through these foul deeds of clan wreckers working woeful caste confusion,
Hoary customs, clan-traditions, are wiped out beyond recall 43

And for them whose clan-traditions are wiped out, O Man's Tormentor
There waits in hell a grim abode,— such is the law that *we have heard* 44

Aho, alas! how foul the sin to which we set our hands to-day
Who from greed of kingship's pleasures rise to slay our kith and kin! 45

Far better that the hundred sons of Dhṛtarāṣhṭra, weapon in hand,
Should slay me on the Field of Battle unresisting—yea, unarmed! 46

संजय उवाच—

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

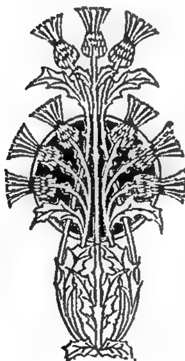
इति अर्जुनविषादयोगो नाम
प्रथमोऽध्यायः ॥



Sanjaya Continued

Having thus spoken on the Field 47
Arjun his mind unstrung with grief
Both bow and arrows flung away,
Sink helpless on his chariot seat

Chapter the First entitled
ARJUNA'S DESPAIR
ends here



द्वितीयोऽध्यायः ॥

संजय उवाच—

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच—

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

अर्जुन उवाच—

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

CHAPTER THE SECOND.

Sanjaya Continued

TO HIM with pity thus transfixed, — 1
whelmed in despair, his smarting eyes
Full to the brim with unshed tears,
Madhusūdana spoke these words:—

The Blessed one Said

Whence has this shameful dejection — 2
in danger's hour come on thee,
Un-Āryan, yea, heaven-barring,—
disgracing thee, O Arjuna?

Yield not to impotence, Pārtha — 3
a better part awaits thee here,
Shake off this paltry heart-faintness,—
stand up, O Harasser of foes!

Arjuna Replied

O Madhusudana, how can I
attack with arrows in the fray
Men fit for worship such as Bhīshma
and Droṇa, O Slayer of foes!

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

न हि प्रपश्यामि ममापनुद्या-
द्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

Rather than slaughter such great hearted teachers, 5
Let mine be on earth the beggar's wretched lot!
Were I to slay these well-meaning preceptors,
I never should taste aught but blood-tainted joys

Nor do I know which for us would be better, 6
That we should be victors, or vanquished by these—
Whose death will make our own lives not worth living,—
These sons of my uncle against us arrayed

My normal self borne down by misplaced pity, 7
My mind confused, reft of all sense of right,
I beseech Thee, do Thou ponder well, and tell me what is best
Thy pupil am I, suing for Thy Mercy,—teach me!

For I see not how it could dispel 8
this grief in which my senses wither,
To be crowned king on Earth unchallenged,
or e'en sole Ruler of the Gods!

संजय उवाच—

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं वभूव ह ॥ ९ ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

श्रीभगवानुवाच—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

Sanjaya Continued

This answer to the Sense Lord given, 9
the Sleep Lord, Harasser of foes,
Said, "Govinda, I will not fight!" —
and sank into a moody silence

Krishna, seeing him in despair 10
half way between those armies twain,
Could scarce conceal a smile of joy,
as in this wise He spoke to him —

Said the Blessed One

Though wasting grief where none is due, 11
thy speech brings word of Wisdom's dawn
For Living Souls, or 'here', or 'gone',
the Wisdom Eyed no longer grieve

For, truly, never was I not, 12
or Thou, or these great Lords of men,
Nor shall a single Soul of Us
at any future time not be

Just as the Wearer of this form 13
takes on its childhood, youth, old age,
So takes He on some other form,—
the Poised One here is not dismayed

As for '*measure*' contacts, Pârtha, 14
through which cold, heat, joy, grief, reach Us,
Ever coming going, shifting,—
learn to bear them, O Bhârata!

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युद्धयस्व भारत ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।

For that Man whom such things no more
can shake from Poise O Bull of men
The Same in pain, the Same in joy,
Self-poised —is fit for Deathlessness 15

The 'no' has nowhere room to be
no void is where the 'IS' is not —
This final End of both is seen
by Them that see things as they *are* 16

* As Deathless truly THAT know thou
whereby this All in Space is spread
The death of that unchanging ONE
can by no one be brought to pass 17

All that ends is but these bodies
of the ageless Dweller shrined within
Past destruction mocking measure
Hence up and fight O Bharata! 18

Whoever looks on Him as slayer
whoever dreams of Him as slain
Both these know not [the subtle Player —
He neither slays nor can be slain 19

Birth claims Him not hence no death can re-
move Him 20
No dawn brought Him forth hence no setting
can hide

अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम ॥ २१ ॥

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

Unborn, unchanging, eternal, primeval,
He perishes not, though His body be slain

Whoso knows Him past destruction, 21
  permanent, unborn, unchanging,
How can that One bid thee slaughter,
  and *whom?* Whom can He slay Himself?

As, garments worn out having been cast aside, 22
Fresh ones are seized and put on by the wearer,
Just so, having cast away bodies outworn,
Into other new bodies the Wearer is born

'T is not Him that thy weapons wound, 23
  't is not Him that the Fire consumes,
'T is not Him that the Waters wet,
  or that Wind's scorching breath dries up

Safe from wound, He, safe from fire, He, 24
  Safe from moisture and drought alike,
Constant, all pervading, fixéd,
  past all motion, He eternal,

Unmanifest, unthinkable, 25
  past modes, thus He is said to be,
Hence, having known the MAN as such,
  't is hardly fit that *thou* shouldst grieve

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २९ ॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

"But would'st thou hold Him ever 'born,' 26
or ever 'dead'—which means the same,
Even then, O long-armed hero,
to grieve for Him befits thee not.

For certain death e'er dogs the 'born,' 27
and certain birth e'er dogs the 'dead,'
Hence about that which none escapes,
it is not fit that thou shouldst grieve.

Sprung from unknown Deeps, all creatures 28
known between times, O Bhārata,
Merge in unknown Deeps at ending;
of what use thy laments thereon?

As 'Wonderful,' seeing Him, some one beholds; 29
As 'Wonderful,' speaking, another describes Him;
As 'Wonderful,' hearing of Him, a third hears;—
Yet e'en after hearing, not one of them *knows*.

Ever Past-wounding, O Pārtha, 30
this Dweller in everyone's form,—
Hence for no being whatever
is it proper that thou shouldst grieve.

"Thy own duty, next, considered, 31
thus to tremble is unseemly.
For, *most of all, a righteous war*
is welcome to the knightly soul.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

This is heaven's gate, unbidden, 32
flung open here to welcome thee,
None but lucky warriors, Pârtha,
have a chance of a fight like this

But if thou wilt not play thy part 33
in this contest for righteous ends,
To duty lost, to honour lost,
thou'lt be 'adept' in naught but *sin*

The tale of thy undying shame 34
mongst nations will be handed down
And for a man to high fame used,
dishonour reckons worse than death

The chiefs of high command will deem 35
thou hast from *fear* the contest fled,
And they that now think much of thee
will henceforth hold thee in contempt

And many things, best left unsaid, 36
by them that hate thee *will be said*,
Belittling all thy martial deeds
Say, friend, what worse torment than this?

Or, slain, high heaven waits for thee, 37
or, triumph crowned, this Earth is thine
Stand up, therefore, O Kuntî's son,
thy mind at last made up to fight

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम ॥ ४१ ॥

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

Grief with joy in mind at-One-ing, 38
  loss with Gain, defeat with Triumph,
Set thy Will now on this Battle,—
  thus shall no sin lay hold on Thee.

*Such, then, thy (needed) Poise, summed up 39
  in what it *knows*†:—hear what it *does*‡;
For, by this Wisdom-Will made Whole,
  thou wilt shake off the bonds of act

No effort here is ev'r in vain, 40
  no disappointment can be found,
The least step taken on this Path
  secures against the Mighty Fear

The Will by which this Path is trod 41
  knows but one Aim, O Kurus' Joy,
Out-branching, aimed at no true End,
  the 'wills' of them that strive in vain

What pompous talk they revel in, 42
  those foolish ones who take their stand
On argued 'word' of holy Writ,
  professing, "There is naught save *this*"

Lust-souled, tho' heaven be their aim, 43
  holding out birth as bribe for works,
Full of all sorts of patent *rites*
  ensuring gain and lordly state;

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* *buddhi* *Sankhya* and *Yoga*, its two aspects. For explanations, See GOSPEL OF LIFE. † *Sankhya* ‡ *Yoga*

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

Stuck fast to gain and lordly state, 44
their hearts by such fond hopes unpoised
Not theirs the Purpose businesslike
that aims at making man a WHOLE

Threefold difference the Vedas' theme— 45
reach thou, O friend, beyond these three
Solve 'pairs,' dwell e'er in Essence pure
nor get, nor hold—be SELF possessed

Whate er the purpose of a tank 46
where all in plenteous flood is whelmed,
The same do all the Vedas serve
for that [true] Brahman who *perceives*

*Thy business is the deed alone, 47
and never what return it yields
Be not impelled by greed of gain
nor hope to gain by shirking deeds

At One ment poised, do thou the deeds, 48
from 'gain'-dreams loosed, O WEALTH-Winner
The same in triumph as in ruin—
At One ment Same ness is they say

Wealth winner, vast the gulf that yawns 49
twixt [merit] works and Poise of Will
Seek shelter in this Wisdom Path,—
mean hearted, they that work for gain

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

अर्जुन उवाच—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम ॥

श्रीभगवानुवाच—

प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

The Will-at-One sheds on this Path 50
all thought of 'sin', or 'merit' won.
Therefore strive thou to be at-One:—
at-One-ment§ is true Skill in deeds.

The Lords of Mind, well-rid of greed 51
for deed-born fruits, at-One in Will,
Once freed from every bond of birth,
attain the State where WHOLENESS reigns

When through mind-glamour's tangled growth 52
thy poised Will shall have made its way,
Then shalt thou come to unconcern
with all things heard—or yet unheard.$

When thy Will, by clash of doctrines 53
now confused, shall stand unswerving,
Fixed in central Poise, unshaken,——
in Yóga thou shalt be Adept

Arjuna said:
How to describe a Will-poised Man, 54
At-Onement-fixed, O Keshava?
How might a Will-poised Sage converse,
how might He sit, how move about?

The Blessed One replied
When a man casts forth, O Pârtha, 55
all desires in mind inwoven,
With SELF alone content in Self,—
a Will-poised Man is He then called,

§ or Poise. $ The bribes and threats of exoteric Religion.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

His mind 'mid sorrows undistressed, 56
greed free though pleasures ring Him round,
All passion, fear and anger past
His Will poised Sage is that Man called

The Man whose heart nowhere adheres, 57
who,—come what may, fair luck or foul—
Nor *yields* to joy, nor curses fate,—
His Will has come to perfect Poise

And when that Man draws back all round 58
(like tortoise gathering in its limbs)
His sense pow'rs from their object field —
His Will abides in perfect Poise

*Though outer objects leave alone 59
the man who shuns the feast of Life,
Their 'essence' dwells *in him*, and stays
until the ONE *beyond* is seen

The pow'rs of sense once roused to play 60
by sheer force from control will wrench
The mind yea of a wise man even,
strive as he may to rein them back

Holding them all in close restraint 61
let him sit, rapt in ME, at One
For, he whose senses are his slaves,—
of him alone the will is poised

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

If this man dwells on thoughts of things, | 62
he soon gets linked (in mind) with them
From mind connexion springs desire
desire gives birth to discontent

From discontent mind glamour rises, | 63
mind glamour loses up memory's tracks
Through memory's loss, his Conscience fails him
when Conscience acts no more ... he falls

But who with powers all controlled | 64
whose lust and hate are both purged out,
To Service tuned can handle things
he reaches Purity of heart

In Purity there dawns on him | 65
(the State beyond,) - All Sorrows' Death
The Will of one whose heart is pure
is swiftly brought to central Poise

Who knows not Poise is blind within | 66
who knows not Poise cannot create,
Man, uncreative, finds no Peace,
who finds not Peace what Joy knows he?

Whichever pow'r is left to roam | 67
while mind, like slackened rein, obeys,
Soon wafts the man's will out from Poise,
as gale wafts out a ship to sea

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥ ७२ ॥

इति **सांख्ययोगो** नाम
द्वितीयोऽध्यायः ॥

Therefore (on this ascetic path) 68
the man whose pow'rs are one and all
Held back from their objective field,—
of him alone the mind is poised.

What for all creatures is but night, 69
in THAT the Self-controlled awakes.
That state wherein all creatures wake
is *night*, then, for the Sage who *sees*.

Just as the Ocean, his level unchanging, 70
Receives all the waters that into him flow, –
That Man in whom all things long'd for *thus* enter,
Finds Peace—not the luster who lusts for those things

Unwrapping from him all desires, 71
whoso labours, free from longing,
Free from 'my'-ness, free from 'I'-ness,—
unto Peace does that Man attain.

This is Poise in BRAHM, O Pártha, 72
which reached, no glamour can deceive.
Anchored *there* till time of Ending,
one enters Final Rest in BRAHM.

Chapter the Second, entitled
AT ONE-MENT BY RIGHT PERCEPTION,
ends here



तृतीयोऽध्यायः ॥

अर्जुन उवाच—

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

श्रीभगवानुवाच—

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

CHAPTER THE THIRD.

Arjuna said

IF WISDOM, O Torment of men,
 above all works be classed of Thee,
Then why dost Thou, O Wonder-Haired,
 impel me to this frightful work? 1

Thy paradoxical behests,
 methinks, can but confuse my mind.
Make sure, I pray, and tell me naught
 save what will lead to real good. 2

The Blessed One replied

On Earth of yore, O Sinless One,
 a twofold Path was taught by Me.
For Knowers, growing Knowledge-Whole;*
 for Workers, growing Service-Whole.† 3

Man cannot, by shirking labour,
 slip the fatal bonds of action.
Nor will outward renunciation
 waft him into the Perfect State. 4

Not indeed for even a second
 does any ever actless stand.
All is like a helpless engine,
 by Nature's triple pow'r impelled. 5

* Sânkhya yôga † Karma yôga (V. 4)

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

As for the fool who sits apart, 6
his active powers held in check,
While sense-things occupy his mind,—
a *hypocrite* is that man called.

But who, controlling sense by mind, 7
O Arjuna, fears not to ply
His active powers, heart detached,
in Karma-Yôga *he excels*.

Be active, then, since act thou must; 8
o'er sheer stagnation act excels;
Actionless, thy cyclic course through forms
would be cut short, its Goal unreached.

*Except acts done in Sacrifice, 9
men are bound fast by all they do —
With that sole end, O Kunti's son,
gain-dreams forsaken, labour thou.

Having of old with Sacrifice 10
brought forth His offspring, Offspring's Lord
Said, "Be this your Cow of Plenty,—
by *this* do ye in turn create.

"By this bring ye Bright Pow'rs to birth; 11
may those Bright Pow'rs bring *You* to birth.
Thus each in turn brought forth by each
ye both shall win to Final Good.

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* i.e. *Rajas* is better than *Tamas* (See Ch. xiv.)

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

"Those Sacrifice-keen Shining Ones 12
will cater for your Longings true.
A thief, in sooth, is he that takes
their gifts without returning aught."

On Sacrificial Leavings fed, 13
the Good are cleansed of every sin,—
While they eat *sin*, the sinful ones,
who cook for their own sakes alone.

In Food all Creatures have their birth, 14
from Rain does Food in turn proceed
From Sacrifice, the Fall of Rain,
the Root of Sacrifice is Act,—

All Act, learn thou, from Brahma springs, 15
Brahma from THAT WHICH KNOWS NOT CHANGE
Hence BRAHMA, th' ALL-PERVADING ONE,
e'er stands revealed in SACRIFICE.*

This World-Wheel thus in motion set, 16
whoso here fails to help it on,
His whole life *sin*, his sole joy *sense*,—
in vain, O Partha, that man lives.

On the other hand, the Man who joys 17
in SELF alone, delights in SELF,
Is utterly content in SELF,—
for Such there 's naught that He *need* do.

* See *Gospel of Life*.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

No personal concern hath He 18
in aught that's done or left undone
No vested interests to be
imperilled 'mid all things create

Hence, ever keep detached within, 19
do thou such work as needs be done
Indeed, while working thus detached,
man grows into the Whole of Man

In fact, by pure and simple Work, 20
Janak and others Perfect grew;
Thou too, in turn, shouldst learn to *serve*,
thy mind on World-at-Onement set

Whatever lead the Best may take 21
to that must lesser folk conform
Whatever standard He sets up
the crowd at second hand adopts

Thus naught exists, O Prthā's son, 22
in these Three Worlds that I *need* do
Naught is worth having but that I,
have had it, yet I work, e'en I

For, were I not untiringly 23
engaged in [SELF appointed] Work,
'T is but My Lead, O Prthā's son,
that mankind follow everywhere

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

These Worlds would all melt back to Space, 24
  should I from this My Task withdraw;
Chaos would follow in My Wake,
  I should ring in Creation's doom.

As fools, who know not, tread the mill, 25
  turned fast thereon by greed of gain,
So let the Wise One work, *unbound*,
  ambitious to redeem Mankind.

Let Him not breed perplexity 26
  in unwise minds whom acts bind fast:
His own Task done in perfect Poise,
  let Him prompt men to all good works.

Though Nature in Her threefold Mood 27
  of every work sole mainspring is,
The Soul, in 'I'-hood's glamour caught,
  imagines "*I* perform these deeds."

But He, O long-armed friend, that *sees* 28
  how *act* is ever matched with *mood*,
'T is but the play of Nature's Moods,'
  thinks He — and thus remains unbound.

Those held in thrall by Nature's Moods, 29
  cleave fast to works all wrought by *these*:
Let th' all-wise Sage not lead astray
  those fools, whom partial knowledge blinds.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

Thy every deed lay down in Me, 30
thy heart in at-one-ment poised aloof,
All 'My'-ness — e'en in hope — renounce,
thy fever healed, wage thou this War

The Sons of MAN who take their stand 31
on this, My View, that abides set,
In guileless, unsuspecting Trust,
they, too, are loosed from bonds of act

But they who, scorning this My View 32
decline to take their stand thereon,
Their 'wisdom' wholesale fells, thou
may'st count them *dead*, with empty hearts

The very Sage, in all His deeds, 33
does naught but give His Nature play
All creatures bend to Nature's sway
to thwart *Her* is a hopeless task

Sense-lust and sense disgust have root 34
[in mind-created] object-field.
Of these two, man should dread the sway
they are his *ambushed foes* ahead

Better one's thankless duty, far, 35
than alien task, though well-performed
Better to die at one's own post : -
Soul-terror is desertion's meed.

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

श्रीभगवानुवाच—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

Arjuna said:

But led by *what* does this man stray
  along the crooked paths of sin,
Yea e'en, O Lord, against his will
  as though by violence compelled? — 36

The Blessed One replied:

It is desire, it is fell wrath,
  [illegible] with the sta[illegible] in [illegible] *
Devouring monster, root of sin,
  thou hast no foe on earth, save this

As a flame is enwrapped in smoke,
  as a Mirror 'neath dirt is hid — 38
As the child in the womb, entombed,
  so lies God's World concealed thereby

Concealed is true SELFHOOD by this,
  the perennial foe of the Wise, — 39
Power masked in the *form of desire*
  insatiable, devouring fire

Sense-pow'rs, mind,—nay, Man's spirit,† too
  form its playground, so Wise Ones say. — 40
'Neath these veils hiding SELFHOOD true
  round the Dweller‡ it weaves a Spell

Hence, sense-pow'rs and the rest controlled,
  O thou Bull of old Bharat's Race — 41
Put an end to this *thing of sin*
  root of Error, both out and in

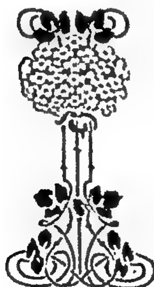
* the rajasic stage of evolution (See [illegible] of I.) † [illegible]
‡ the embodied Soul

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

इति कर्मयोगो नाम
तृतीयोऽध्यायः ॥





चतुर्थोऽध्यायः ॥

श्रीभगवानुवाच—

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

अर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

श्रीभगवानुवाच—

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

CHAPTER THE FOURTH.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

Although unborn, of changeless Self, — 6
  all creatures' Lord although I be,
Yet, o'er My Nature ruling Lord
  through My Soul-Magic I take birth

Whenever Goodness in this world — 7
  is on the wane, O Bhārata,
And Evil gains the upper hand,
  then do I put My Power forth

To rescue righteous souls oppressed — 8
  to break the might of evil ones
To set aright the World-Stream's flow
  age after age I enter birth

Whoso, thus (living,) knows in *truth* — 9
  My godly mode of Birth and Work
His body shed, goes ne'er again
  to 'birth', but comes to ME, O Friend

From passion, fear and wrath set free — 10
  transformed to ME, immersed in ME
Full many, by the Wisdom Fire
  made pure, have come to My Estate

However one approaches ME, — 11
  thus even do I welcome him,
The myriad winding tracks of men
  are but the footsteps where I trod

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बद्ध्यते ॥ १४ ॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

They who for work's fruition lust, 12
make offerings here to Powers Bright.—
For swiftly, in this world of men,
fruition comes of pious works

From ME the four [Soul] Caste Rays sprang 13
root-pow'r with function* matched in each
No author save Myself has this,
actless and changeless though I be

No action leaves a trace on ME 14
I feel no thirst for action's fruit
Whoso thus [in himself] knows ME
cannot be bound by aught he does

Thus knowing, Ancient Kings worked on, 15
though Freedom was their hearts' Desire
Hence take up thou in turn the Task
that old Kings wrought in days of yore

'What is action what inaction?— 16
great Thinkers e'en have blundered here
I'll tell thee a Mode of Action,
which mastered thou'lt go free from ill

[Deep hidden] act must be made out, 17
wrong act unmasked [where all seems right]
Inaction . is a riddle, too —
inscrutable is Action's Path

* i. e. guna with karma

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

Who Actlessness in action sees, 18
and, in inaction, action hid,—
Illumined among men is He
at One, whatever deed He does

In all His undertakings free 19
from any prompting of desire,
His deeds burnt pure in Wisdom Fire,—
a Knower do the Wise call Him

All greed of action's fruit cast off, 20
fore'er content, involved in naught,
Stupendous though His Labour be,
no single thing does that Man '*do*'

Hope free, His Mind sphere ruled by Will, 21
all thought of selfish grasping banned,
Confining act to Body's Realm
no taint of sin adheres to Him

Content with what befalls unsought, 22
all contrast bridging, envy free,
In triumph as in failure, poised,—
the deed, though *done*, cannot bind Him

Adhesion free, emancipate, 23
His consciousness in Wisdom fixed,
His every deed a Sacrifice,—
His record melts, and leaves no trace

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

When BRAHMA-*priest to* BRAHMA-*fire* 24
throws BRAHMA-*offering,* BRAHMA-*ghee,*—
To none but BRAHMA *shall* HE *go,*
who merges every deed to BRAHM.

*Some Y ó g i s offer sacrifice 25
in worship to [HIS] Powers Bright;
While some, their mere lives Sacrifice,
rain offerings into BRAHMA-Fire

Some pour sense-powers—hearing first – 26
into the Fires of sense-restraint ,
Some pour sense-things—sound and the rest -
into bright sense-perception Fires

Yet others offer sacrifice 27
of every Act of sense and life
Into the Wisdom-kindled Fire
of Y ó g a wrought by Self-control.

Yet others pour in their offerings 28
of wealth, asceticism, training,
Of sacred study and knowledge,—
Self-mastered men of steadfast vows.

Others merge 'on-breath' in 'off-breath',* 29
and 'off-breath' in 'on-breath' as well,
Checking the dual vital tide,
on M a s t o r y of Life§ intent.

* *prána* in *apána.* § *pránáyáma.*

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

Others, eating with self-control, 30
offer up, to [their] Life-breaths, Lives,—
All these have mastered Sacrifice †
in them Its Power starves out sin.

Their food Sacrifice Leavings, They, 31
ambrosia-fed, reach deathless BRAHM
The Sacrifice-less holds no claim
on *this* World—whence then on the *next* ?

Thus many kinds of sacrifice 32
for BRAHM'S consumption are laid out
Know these all sprung of [*this one*] ACT, ‡—
thus knowing, *Thou* shall be set free

* Better than object-sacrifice 33
the Sacrifice of *consciousness* –
The wholesale cycle of Cosmic ACT
is rounded out when Self *knows* SELF

This learn thou by Discipleship, 34
by Questioning, by Service [most]·
For thee the Wise Ones, Essence-Seers,
will point the Way to Wisdom's SELF.

Which reached, thou'lt nevermore be caught 35
in glamour such as holds thee now,
For It will show thee all that lives
in thy own SELF, and hence in ME.

---

† As long as they hold the Master-Key (iii, 21). ‡ viii, 3

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

Yea, wert thou 'mongst all sinners e'en — 36
most deeply sunk in deadly sin,
On raft of ALL-SELF-KNOWLEDGE borne,
thou'lt steer to Port through trials all

As kindled flame to ashes bright — 37
the darkest fuel soon transforms,
This WISDOM-FIRE, (in Heart's Cave lit)
transmutes all deeds to 'ashes' pure

Indeed, no cleanser in this world — 38
with WISDOM can compare at all
Man, Y o g a - P e r f e c t grown, in time
finds This, unsought, within Himself

The faithful, heart-whole Devotee, — 39
sense-held by Will, finds WISDOM His
Once WISDOM has been found (within,)[1]
He swiftly wins to Final P e a c e

The wisdom-reft, untrusting soul, — 40
e'er swayed by doubt, must come to grief
Not this world does the doubter hold,
nor yet the next, nor aught of Joy

His deeds in Poise laid down (while done) — 41
His doubt-knots all by WISDOM cleft
The Man possessed of SELFHOOD true,—
Wealth-Winner, *Him* no acts can bind

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

इति कर्मब्रह्मार्पणयोगो नाम
चतुर्थोऽध्यायः ॥



Cleave, then, with Thy own Wisdom-Sword 42
this ignorance born doubt whereby
Thy heart is held—come, take thy stand
On Yóga! Up, O Bhârata!

Chapter the Fourth, entitled
AT-ONE-MENT BY THE DEDICATION OF ACTION TO BRAHMA
ends here



पञ्चमोऽध्यायः ॥

अर्जुन उवाच—

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

श्रीभगवानुवाच—

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

CHAPTER THE FIFTH.

Arjuna said:

KRSHNA, in one breath Thou praisest the laying down of deeds, and deeds! 1
Which of these two alone is best?
Pray make Thou sure, and teach me this

The Blessed One replied

Renunciation and Endeavour, 2
combined, lead up to Final Good
Seen apart, to take up action
is better than to give up work.

Be that Man known as Eternal 3
Renouncer, who hates not, nor lusts
He that has bridged o'er all contrast
is easily loosed from his bonds

Children, not Wisdom-Eyed Sages, 4
make two paths of Knowledge and Deed
Whoso in either grows Perfect,
is rich with the Fruitage of both

Whate'er the Goal by Knowledge won, 5
the Path of Deeds goes there as well.
Who sees that Knowledge and pure Deed
are ONE, that Seer truly sees

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यन्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

कायेन मनसा बुद्धया केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥११॥

Now, Renunciation without Work 6
is hard to reach, O Long-Armed Friend;
The contemplative, through pure Work
made Whole, can swiftly merge in BRAHM

The Work-at-Oned, His Heart grown pure, 7
His Mind controlled, His Pow'rs in hand,
His Self the SELF of all that lives,—
e'en working on, incurs no stain.

"I MYSELF do naught—thus let 8
the Man made Whole think,—Essence-Know'r,
Seeing, hearing, touching, smelling,
eating, walking, breathing, sleeping,

Talking, letting go or grasping, 9
raising eyelids, yea,—or closing
"This is but the play of senses
'mid their objects"—such His Surety

Whoso, His deeds in BRAHMA merged, 10
works on, all thought of gain renounced,
As lotus-leaf left dry when dew
rolls off,—is free from taint of sin.

With body, mind—yea, Spirit, too— 11
with senses, even held aloof,
Y ó g i s still act, all gain renounced,
to make their Nature wholly pure

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निवद्धयते ॥ १२ ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

The Man made Whole, all 'gain' forsworn, 12
inherits PEACE that naught can mar
The soul un-whole, that dreams of 'gain',—
its wish the bird-lime—traps itself

All actions mind renounced [while done], 13
the Master-Soul reclines at ease
Within His City of Nine Gates,
nor doing act, nor prompting deed

The World's O'erlord does not put forth 14
the notion 'I do this', nor deeds,
Nor yet the chain of deed and gain
His Nature works, [and all proceeds]

Man's inmost LORD incurs no taint 15
of either 'sin' or 'merit' won
True SELFHOOD lies 'neath nescience hid
t is *this* that makes all creatures err.

* Now, as to Those in whom Knowledge 16
has scattered this nescience of SELF,
Sunlike, *in Them* It discloses
that PRESENCE transcendent, revealed

No other Will, no other Self, 17
no other Ground, no other Goal,—
They 'go' whence no 'return' can be
all stain in KNOWLEDGE melts away.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ २० ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

¶In Brâhman wise and humble, too, 18
in cow and lordly elephant,
In dog and dog's flesh eater both,
the Wisdom-Eyed perceive the SAME

The Men whose Mind in SAMENESS dwells 19
transcend Creation here and now
Taint free is BRAHM, and e'er the SAME,
therefore at Rest in BRAHM are they

Nor swayed by joy when glad things come 20
nor losing heart when woe betides,
Such is the Rock Willed BRAHMA-Knower,
delusion free, at Rest in BRAHM

O'er Him all outer contacts glide, 21
His mind is whole, at One in BRAHM,
He quaffs the Wine of deathless JOY
upwelling from the SELF within

All pleasures contact born are Wombs 22
where future pain in secret grows,
As sure as they begin, they end —
not *there* does He that wakes seek JOY

Whoso can, here on earth, withstand, 23
ere casting off this mortal coil,
The tide of lust and wrath set loose,
made w h o l e is He,—a Man of JOY

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

इति संन्यासयोगो नाम
पञ्चमोऽध्यायः ॥

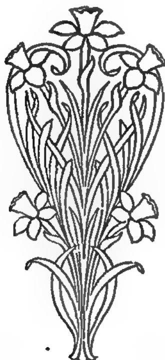


Knowing ME, the Sole Enjoyer 29
of all Sacrifice and Penance,
One O'erlord of every Cosmos,
All Hearts' Lover,—He enters PEACE

Chapter the Fifth entitled

AT-ONE-MENT BY THE [INNER] LAYING DOWN OF WORKS,

ends here



षष्ठोऽध्यायः ॥

श्रीभगवानुवाच—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

CHAPTER THE SIXTH.

The Blessed One resumed

WHOSO, without concern for gain,
takes up such Work as needs be done, 1
Is true Renouncer,—Worker, too—
Not so the homeless, shiftless drone

That which people call 'renouncing' 2
is truest 'grasping,' be thou sure *
None, indeed, becomes 'God-Grasper'
with selfish forethought unrenounced

For th' aspirant in search of Poise †, 3
the means laid down in [selfless] Work.
The same, once grown *Adept* in Poise,
finds Peace laid down as means for him

When man no longer is attached 4
to things of sense or fruits of act,
All selfish forethought given up,
Adept in Poise is He then called

'Let self in man be raised by Self, 5
let him not make a hell for self‡..
For Self alone is self's true friend
Self also is the foe of self.‡

* See *Gospel of Life* for explanation of difficult passages
† Yoga ‡ See G. of L

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

Self is self's closest Friend for Him 6
in whom self bends to yoke of SELF,
But for the man who SELF disowns,
in menace as a foe stands Self §

The Self-Lord, self at peace with Self, 7
a deeper SELF enshrines, e'er poised
In cold and heat, in joy and grief—
yea, poised in fame and shame as well

¶Content with SELF, and Knowledge true, 8
Rock-steady, senses well in hand
The Poised One* is 'at One,' they say,—
clod, nugget, stone, the SAME to Him

Elect, who bears Good-Will alike 9
to friends, well wishers, ill-wishers
To strangers, neutrals, foes, allies,
to saints,—to sinners just the same

• The Poised One, in his Secret Place, 10
should constantly for Wholeness strive,
Alone, his mind and heart at One,—
nor hope for self, nor thought of gain

In a *pure* Spot, having raised him 11
a Platform firm on which to sit,
Nor too high, nor too low, decked with
cloth, deerskin, lastly *kusha* mat,—

§ XV, 16 19 'S and 's may be interchanged
* Yogi,—the 'Adept in Yoga of vi 3, 4

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

There, his mind in one Point focussed, 12
all thought and sense-impulse reined in,
Settled on his Seat, he'll labour
In Yôga to wash out his stains

With body, head and neck held straight 13
and steady, sitting motionless,
His gaze fixed where the Breath flows forth,
and not allowed to roam in space

At peace with Self, all fear long past, 14
in steadfast vow of Continence,
His mind reined in while full of ME,
let him sit rapt in ME, at-One

Thus, for Wholeness ever striving, 15
the Will-Poised Sage, of mind restrained,
Enters PEACE, in ALL-REST§ ending,
that nowhere but in ME abides

Now Yôga 's not a glutton's need, 16
nor prize for fool who starves himself,
It shuns the man who sleeps o'ermuch,
yet courts not him that sleepless waits,—

But He that's poised, at food or rest, 17
whose Will is poised in all he does,
Who sleeps in Poise, and wakes in Poise,—
this Yôga's *His* . . . and wipes out pain.

§ *Nirvâna*

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

When his mind, reined in from objects, on purest SELFHOOD takes its stand, 18
When he covets naught that's longed for,— then only man is 'p o i s e d,' they say.

'As lamp, placed where no draught can reach, shines steady . . .' —such the simile 19
Of this Yógi of mind restrained, at work, to make His nature *whole*

' When Mind, by long Probation stilled— in Yóga—comes to R e s t at last, 20
And when, beholding SELF by Self, it dwells, content, in Self alone,—

When it knows the JOY unending, sense-transcending, Heart-encompassed, 21
And, at home therein once settled, from its True State swerves no longer,—

Which having gained, it cannot dream of any 'gain' transcending this, 22
Its own T r u e S t a t e, wherein once fixed, it dwells, by direst pain unmoved:—

Be *this* known as the Y ó g a-State, unyoking Man from yoke of pain. 23
This Yóga must be striven for with fixed resolve, and dauntless heart

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥२५॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

* Having cast out without remains all longings born of thought for self, Having drawn in by mind alone his team of senses from all sides,— 24

By slow approaches let him come to Rest, with patient Rock poised Will, His Mind at home in Selfhood pure, let him create no *thought* at all 25

Though o'er and o'er the fickle mind, all restlessness, a wandering goes, Still o'er and o'er let him regain control, and poise it back in Self 26

Yea, utter JOY is drawing nigh to this Yógi whose Mind is stilled, All passion turned to perfect PEACE, at One with BRAHMA, void of stain 27

Thus o'er creating himself w h o l e, the Poised One, every stain washed clean, Drifts gently into th' Endless JOY that springs of inner T o u c h with BRAHM 28

¶His own SELF shrined in all that lives, all creatures shrined within HIMSELF,— Thus sees the Man in P o i s e at One, with Eye of Sameness viewing All 29

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

अर्जुन उवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

श्रीभगवानुवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

Whoso in All beholds but ME,
  and sees all things held safe in ME,
From Him I ne'er can be cut off,
  nor can He be cut off from ME. 30

Whoso on ONENESS takes His stand,
  and worships ME as shrined in All,—
No matter what His Life may be,
  that Y ô g î lives and moves in ME. 31

Whoso but takes himself as Type,
  and on all sides beholds the SAME,
Whate'er He looks on—joy or pain—
  foremost of Poised Ones He is deemed 32

Arjuna said

For this At-One-ment by Sameness
  which Thou, O Master, dost proclaim,
I see no trustworthy basis
  amid the shifting seas of mind. 33

Restless, O Kṛṣhṇa, is this mind,
  headstrong, powerful, strenuous:
To curb it seems to me as hard
  as to hold back the wayward wind. 34

The Blessed One replied

Without doubt, O long-armed Hero,
  the mind is restless, hard to curb.
Yet by constant E f f o r t, Pārtha,
  matched with Indifference,—curbed it is. 35

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

अर्जुन उवाच—

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

श्रीभगवानुवाच—

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

प्राप्य पुण्यकृतांल्लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

For the man of mind unmastered, 36
  At One-ment is past reach, I deem;
While for him that rules his Kingdom
  —if he try hard —there is a way.

Arjuna said

He that has faith, but no control, 37
  whose mind from Yóga goes astray,
Whose bid for Yóga fails at last, —
  what path, O Kṛshṇa, treads that man?

Might he not, cast adrift from both* 38
  be riven like a scattered cloud,
Of standing reft, All-Reaching Lord,
  and mazed past hope on BRAHMA's Path?

O Kṛshṇa, Thou hast surely power 39
  to solve my doubt for good and all!
Apart from Thee, none may be found
  with skill to lay a doubt like this.

The Blessed One said

O Pārtha, neither here nor there 40
  does ruin lie in wait for him;
In sooth, no man of handsome deeds,
  O dearest, treads the Path of Woe.

Raised to worlds wrought of his fair deeds, 41
  there having dwelt for countless years,
In a home prosperous and pure
  the Yóga-failed is born again.

*The outer and the inner life

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

Or else he may perhaps take birth
  in some abode of Yôgis wise
But—in this world—'tis passing hard
  to light on such a birth as that 42

There he regains what Power of Will
  was, in that former body, his
And strives for Wholeness even more
  O best of Kurus, than before 43

'Tis his endeavour made of yore
  that draws him, even against his will
Of Yôga whoso but enquires
  has left behind the 'god' of words 44

But striving on with steadfast Will,
  the Yôgi, cleansed of every stain,
Through lives uncounted 'Perfect' grown,
  wins Entrance to the PATH* *beyond* 45

The Yôgi past ascetics soars,
  and soars past sages too—'tis said
He soars past men of 'works' as well—
  hence Yôgi be thou, Arjuna 46

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* See *Light on the Path*, I Note 2

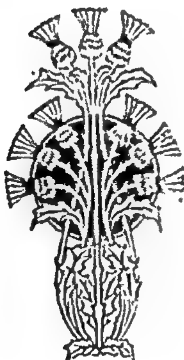
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

इति अध्यात्मयोगो नाम
षष्ठोऽध्यायः ॥



And—'mongst all yogis—the one Yogi 47
of Inner Self absorbed in Me,
Faith-whole, who lives to worship Me
is reckoned most at-One by Me

Chapter the Sixth, called
[illegible] at-one [illegible],
ends here



सप्तमोऽध्यायः ॥

श्रीभगवानुवाच—

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

CHAPTER THE SEVENTH.

Pārtha, thy mind made fast to ME
for Wholeness striving, absorbed in ME
Learn how, without a shade of doubt,
thou shalt in fullest Truth know ME — 1

I'll teach thee now without reserve
this Wisdom matched with Science true
Which having mastered, naught remains
for thee in earthly life to learn — 2

'Mid several thousands, scarce one Man
makes effort toward the Perfect State
'Mid Perfect Ones who still strive on,
scarce one in very Truth knows ME. — 3

Earth, Water, Fire, Air, Ether fifth,
Mind sixth, Will-Wisdom, 'I'-hood, too—
Thus is this Putting-forth[*] of Mine
into eight Principles split up — 4

The outer, this. Distinct therefrom
know thou My deeper[†] Putting-forth,—
The Pow'r of Life, O long-armed friend,
whereby this Change-World[‡] is upheld. — 5

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[*] *prakṛti*, Nature. [†] *parā* [‡] *jagat*.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ।

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

That is where beings have their rise, 6
none is excepted, be thou sure
I am of all this changing World
Source and Absorption both in One

Beyond ME naught else exists 7
O Wealth Winner, of any kind
On ME this Universe is strung
as wreath of gems on single thread

I am sapid Essence in waters, 8
and Radiance in sun and moon
The one Undertone in all Vedas
in ether, Sound, Manhood in man

I am of earths the Fragrance pure 9
and in all flame the Heat am I
I am the Life in all that lives;
Soul Fire in all ascetics, I

Know me, Partha, the deathless Seed 10
within each mortal shape enshrined
I am the Will* in free willed men,
and Heroism in heroes, I

I am the Power of the strong, 11
all lust and passion left aside
In creatures I am such desire
as never thwarts the Common Good †

---

* Buddhi in the buddhi-endowed † dharma

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

And whate'er natures may be pure, 12
or passion stained—yea, dark as well,—
From ME alone spring they, know thou,
yet they hold not ME, I hold THEM

By these three tempers, World-Mood§ wrought 13
all this that changes, held in thrall,
Is utter-blind to ME, who dwell
untouched by change, behind them all

This My Mood-woven§ Spell divine 14
is hard indeed to get beyond
Yet they who seek for ME alone,
out of this spell they find a Way

The evil doers, worst of men, 15
souls held in thrall, do not seek ME
Bereft of Wisdom by the Spell,
tricked out in the disguise of fiends

Four kinds of men, of fair deeds all, 16
O Arjuna, look up to ME —
Who suffers Pain, who yearns for Truth,
who longs for Good, and, last, the Wise

Of these the Wise, fore'er at One 17
devoted to the One, excels
I to the Wise am passing dear,
and He is not less dear to ME

§ *guna* (see xiv)

उदारा: सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थित: स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेव: सर्वमिति स महात्मा सुदुर्लभ: ॥ १९ ॥

कामैस्तैस्तैर्हृतज्ञाना: प्रपद्यन्तेऽन्यदेवता: ।
तं तं नियममास्थाय प्रकृत्या नियता: स्वया ॥ २० ॥

यो यो यां यां तनुं भक्त: श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च तत: कामान्मयैव विहितान् हि तान् ॥

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

All these are good indeed, and yet — 18
the Wise I deem MY very Self,
For He has found His Base, at One,
in ME alone, the Final Goal

Rare fruitage of unnumbered births, — 19
the Man of Wisdom comes to ME
Vasudeva IS ALL," says He,
the Great Soul, hard to find on earth

Those wit reft by this wish or that — 20
Seek 'other' gods, and take their stand
On this orthodoxy or that,
according as their nature bids

Whatever form a devotee — 21
feels moved to worship in good faith,
That selfsame steady faith of his
is really bestowed by ME

In such a faith at one, he seeks — 22
to win the favour of his 'god,'
From whom he gets the boons he craves,—
bestowed (in fact) by none but ME

But transient the reward that comes — 23
to these small minded devotees
To gods' go they who worship 'gods' —
My Devotees come unto ME

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

Th' Unmanifest made manifest, 24
thus do the witless think of ME,—
Unconscious of My deeper SELF
unmodified, transcending all.

By sheer ALL-PRESENCE well-concealed, 25
I shine not forth to every soul.
This senseless world is not aware
of ME, [its SELF] unborn, unchanged.

I know what creatures once have been, 26
what creatures are, O Bhārata,
and what in time are yet to be:
there is no *creature* knowing ME.

With longing and repulsion born, 27
the contrast-glamour, Bhārata,
Makes all these creatures walk the world
in madness, O thou Scourge of foes.

As for those Men of selfless deeds 28
in whom Sin's death-in-life is dead.
From contrast-glamour wholly freed,
in changeless Faith They worship ME.

They who, in ME safe-harboured, strive 29
for freedom from decay and death,
They know That BRAHMA, My whole Realm
Subjective, and the whole of Act.*

* See VIII, 2 B; and *Gospel of Life*.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

इति ज्ञानयोगो नाम
सप्तमोऽध्यायः ॥



They who with Form-Side mingle ME, *30*
with Power-Side, and Sacrifice,*—
They, at the time of going forth,
if poised in Heart, may wake to ME.

* viii, 2-5.

Chapter the Seventh, entitled
AT-ONE-MENT BY KNOWLEDGE,
ends here.



अष्टमोऽध्यायः ॥

अर्जुन उवाच—

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्रीभगवानुवाच—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

CHAPTER THE EIGHTH.

Arjuna said.

WHAT is 'That BRAHMA', what Thy Realm subjective, what, O'erman, is Act? 1
What is it that is 'Form-Side' named,
by 'Power-Side' what thing is meant?

How, and what, here is Sacrifice, 2
in this form‡, Slayer of Madhu,
and how, at time of going forth,
may'st Thou by heart-poised souls be known?

The Blessed One replied.

Th' Unwaning ULTIMATE is 'BRAHM'; 3
Inherence,† My Subjective 'Realm;'
The Throwing-Out wherefrom springs forth
the Creature-State, is known as 'Act;'

The 'Form-Side' stands for all that wanes; 4
the 'Pow'r-Side' is summed up in Man;
Sacrifice am I here, MYSELF,
in this form, best of Souls in form.

‡ These two question-verses are probably a later addition, as Arjuna here quotes the answer given in v. 4.

† lit., 'own-state': Intrinsicality, the 'thing in itself.'

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

तस्मात्सर्वेषु कालेषु मामनुस्मर युद्धय च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७ ॥

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।

And who, at End-time, leaves the form
while bearing none in mind save ME,
To My Estate that Man attains,—
of this no doubt at all can be 5

Nay, whate'er state* he bears in mind
while casting off his mould at last,
To that same state he wings his way
invariably transformed thereto 6

Therefore at *every time*, O Friend,
do thou remember ME, and *fight*!
Thy Mind and Will infused in ME,
thou'lt surely come to none but ME 7

With Heart made One by mystic Toil
that wanders nowhere else at all,
With HIM alone in mind, one goes
to that resplendent MAN Supreme 8

That all wise primeval Ordainer of things,
More subtle than Atom Upholder of All
Of Form past conception,—who bears HIM
in mind,
Ever shining, of Sun Colour, past all this
gloom,— 9

At time of Forthgoing, with unswerving mind,
At Oned by Devotion, and Yoga Pow'r too, 10

---

* or Being, or condition of existence (*Bhâva*)

भ्रुवोर्मध्ये प्राणमावेश्य सम्य-
क्स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥१२॥

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥१३॥

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

His Breath drawn together 'twixt eyebrows, in Poise
To that MAN resplendent, transcendent, he goes

"That Word undecaying that Veda knowers speak, 11
That's *merged in* by self controlled, passion free Men,
The longing for Which leads to continence here,—
That WORD I shall guardedly speak to thee now

The gates of sense all firmly closed, 12
the Mind in Heart's Cave brought to Rest,
His Life Breath to the head up-raised,
in yógic Concentration poised,—

" OM! ' that One partless BRAHMA-WORD 13
rung forth within, remembering ME,—
Who thus slips forth, the body sloughed,
to that One GOAL past all, he goes

But whoso, with none else in mind, 14
unceasingly remembers ME,
For him, the Y ó g I, e'er at One
O Friend, not far to seek am I!

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

¶ The Great Ones, having come to ME 15
and reached the State of Perfect MAN,
No more into re-birth descend,
that transient state where sorrow dwells.
Including *Brahma-Loka* e'en, 16
all spheres are ruled by cyclic Law :*
But who, O Friend, once comes to ME,
can never be 're-born' again.‡
The souls that know Great Brahma's 'Day 17
which lasts a thousand Ages long,
And know His thousand-age-long 'Night,'—
they know [not BRAHM, but] 'Night and Day'.
From th' undefined all things defined 18
take shape at Dawn of cosmic Day,
But, come Nightfall, they melt back all
to that same 'chaos' undefined.
This selfsame swarm of creature-shapes 19
from state to state evolved, melts back,
O Pârtha, helpless, when Night falls,
and takes new shape at Dawn of Day.
But 'neath this 'chaos' there abides 20
a State yet deeper, 'Undefined,' †
Eternal, which, at fated time
of cosmic Doom, is not dissolved.

* *i. e.* subject to 'coming and going', or alternate phases.
‡ iv, 6-10 ; xiii, 23 †In a quite different sense, *i. e.*, unperceived by sense or mind.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६ ॥

Th' **Indissoluble** Undefined 21
  Its Name—'t is called the Final Goal,
Which reached, they come not 'back' again,
  That is My HOME beyond this All
O Friend, that Final [State of] MAN 22
  is won by undivided Love*
To HIM † in Whom all creatures‡ live,
  by Whom this All in Space is spread
"O Pártha, let Me tell thee now 23
  the 'time' when § Yógis, going forth,
Return no more,—the 'time', as well,
  when to return again, they go
Fire, light, day, moon's bright fortnight next, 24
  the six months when the sun moves north,—
If at such 'time' they set forth hence,
  they who know BRAHM to BRAHMA go
Smoke, night, moon's waning fortnight next, 25
  the six months when the sun moves south,—
The Yógi, at such 'time' gone forth,
  obtains the 'moonlight', and returns
The bright, the dark, these twain are deemed 26
  the ceaseless ways of cosmic change
The one leads whence is no return,
  the other, to return again.

* self surrender (*Bhakti*) † sr (ix, 4) ‡ or 'elements', or 'worlds' or 'planes' § Or rather, the set of conditions (of the inner principles) under which ... See Chho. IV,xv,5,6,V,x

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

इति अक्षरब्रह्मयोगो नाम
अष्टमोऽध्यायः ॥



O Pārtha, knowing *both* these ways, 27
no Y ó g I true need be confused,
Therefore, I say, *at every 'time'**
in y ó g a, Arjun, be thou knit

Whatever rewards are in Scripture ascribed 28
To sacrifice, penance and praiseworthy gift,
The Y ó g I who knows this leaves all those behind,
And reaches the final, Primeval ABODE

* or in all aspects of thy Nature, all thy 'Principles'

Chapter the Eighth, entitled
AT-ONE MENT IN THE INDISSOLUBLE COSMIC BASIS,
ends here



नवमोऽध्यायः ॥

श्रीभगवानुवाच—

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

CHAPTER THE NINTH

The Blessed One resumed

TO thee, who findest fault no more, 1
this utmost Secret I'll declare,—
Self Knowledge with true Science matched,—
which known, thou shalt go free from all.

Art Royal, Royal Mystery, 2
Man's final Purifier, this,
Experimental, based on LAW,*
of easy practice, e'er the SAME

The souls that cannot in this LAW 3
place trust O thou Torment of foes,
Not reaching ME, fall back again
to whirl round in this 'Pool of Death'

By ME, of Form unmanifest,
all this that changes forth is spread
All beings have their Root in ME,
while I have nowise 'root' in them

Nor stand they rooted 'fast' in ME— 5
behold My lordly Binding Pow'r!—
(Support of All, yet fixed in naught,
My Nature primal Fount of All)—

* The cosmic Law of Sacrifice See Ch III, and G of L or Elements, Worlds, Planes of existence'

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

As all-pervading Air-Sphere vast 6
lies ever rooted safe in Space,*
Thus have all beings$ Root in ME,
well do thou ponder this, O Friend.

All creatures$ merge, O Kuntî's son, 7
into this Nature-Pow'r of MINE
At Æon's close;—the same do I
send forth again at Æon's Dawn.

I, wielding My Creative Pow'r 8
cast forth again and yet again
This swarm entire of things create,
driv'n, helpless, by My Nature's Might.

Nor do these actions fetter ME— 9
Wealth-grasper, thou! — since I remain
Aloof, as Witness unconcerned,
MYSELF nowise involved in them.

My Nature, while I but look on, 10
begets what moves and what moves not.
Such is alone, O Kuntî's son,
the reason why the world goes round.

"The Spell-bound take no heed of ME, 11
within the human body shrined,
For they know not My subtle SELF
that rules o'er every form [within.]

* or : 'As mighty Wind, where'er it blows, lies 'ever rooted safe in Space,'... $ or 'Elements', 'Planes,' Worlds.'

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥ १७ ॥

Their hopes vain, vain their deeds as well, 12
their 'knowledge' vain, their heart's core void,—
In soul benumbing nature* merged,
which fiends and demons make their own

Whereas the Great Ones, wholly merged 13
in My Creative Power Divine, †
Know ME, the changeless Fount of Lives,
and worship with none *else* in mind

Singing My Praises night and day 14
while they strive on with purpose firm,
On all sides hailing ME with Love
at One fore'er, They come to ME

Those others, too, who sacrifice 15
with pure SELF-Knowledge, come to ME,
The One the Many, everywhere
with countless Faces fronting all

¶ The Priest am I, the Sacrifice, 16
I, Food for Manes, I, kindling Herb,
I, Chant, I, Ghee that flares, outpoured,
I, Fire and Offering burnt in One

The Father of this Change World, I, 17
its Mother, Grandsire, sole Support,
The ONE worth knowing, cleansing Fire,
sole 'OM' and triple *Vêda*, too

---

* The 'lower nature' of vii, 4, 5 † vii, 5, II

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयस्थानं निधनं बीजमव्ययम् ॥ १८ ॥

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान् दिवि देवभोगान् ॥ २० ॥

ते तं भुक्त्वा स्वर्गलोकं विशालम्
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

The Way am I, the Spouse, the Lord, 18
Home, Witness, Shelter, Bosom-Friend;
Rise, Setting—also Stay, between;
safe Treasure-House, immortal Seed.

'T is I that blaze, 't is I, pour forth 19
the Rains, and hold them back as well.
Both Deathlessness and Death itself,
what IS—and what *is not*—am I.

¶The know'rs of the 'Three,'* Sóma-drinkers, sin-purged, 20
Their rites performed, beg of Me heavenly life
Their goal the pure world of the Lord of the Gods,
They quaff in high Heaven God-raptures divine

Once they've had their fill of that vast Heaven-World, 21
Their merit spent, Mortal-Sphere claims them once more
Thus, threefolded difference the sole path they tread,
Led on by desire, they soar up ... and fall back

* *Vedas. II, 42—46, 49.*

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

¶But they who, cleansed of 'other'-ness, — 22
where'er they turn, see ME, hail ME,
At-One for aye in ME are they
I gain for them, I hold for them

E'en they who, vowed to 'other' gods, — 23
make sacrifice with faith sincere,—
These souls as well, O Kunti's son,
all unawares, yet worship ME

For I am of *all Sacrifice* — 24
Receiver and Prime-Mover both —
But they know ME, not as I AM
that is the reason why they fall

The God-vowed to their Gods ascend, — 25
those vowed to manes rejoin their manes,
Fiend-worshippers are turned to fiends
My Devotees merge into ME

Leaf, bloom, fruit, water, vowed to ME — 26
by one with heart of selfless Love,
As priceless Love-Gift I accept
from Soul that ventures forth at-One.

Whate'er thy deed, whate'er thy food, — 27
whate'er thy sacrifice, thy alms,
Whate'er thy Mystic Toil, O Friend,
make *that* a gift of Love to ME

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

Thus shalt thou cease to be the slave 28
of deed-wrought bonds, or good, or ill:
By selfless Labour SELF-at-Oned,
set free, thou'lt be transformed to ME.

The SAME to all that lives am I: 29
none do I hate,—I favour none.
Yet ... they who worship ME with Love,
they live in me, in them I dwell.

Yea, e'en if one deep-sunk in sin 30
but turns with single heart to ME
A very Saint must he be deemed,
for he has set his Will aright

Soon he becomes the soul of Good 31
and wends his Way to Final PEACE:
O son of Kunti, be thou sure,
My Lover cannot come to grief.

Sooth, they who shelter seek in ME, 32
though they be born—for past sin's meed—
As women, traders, lowly serfs,*
they also reach the GOAL past All.

* i. e. under conditions usually unfavourable (in India) to the attainment of knowledge.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

इति राजविद्याराजगुह्ययोगो नाम
नवमोऽध्यायः ॥



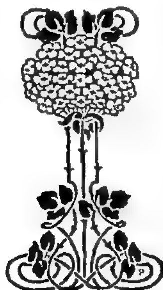
What then of pure-born Brâhman Souls, 33
or Royal Saints, Devotion fired?
This peaceless, joyless world thy share,
learn thou to worship ME alone

Thy mind be Mine, thy love be Mine, 34
thy sacrifice, thy homage, Mine
Thou'lt come to none but ME if thou
wilt thus at-One thyself in ME

Chapter the Ninth, entitled

AT-ONE MENT BY THE ROYAL ART OR ROYAL MYSTERY,

ends here



दशमोऽध्यायः ॥

श्रीभगवानुवाच—

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

CHAPTER THE TENTH.

The Blessed One spoke

O LONG-ARMED hero, once again 1
lend ear to this My Word supreme,
Which I, desiring but thy good,
shall speak to thee whom I hold dear.

Not all the hosts of Powers Bright 2
nor Mighty Seers know My Source:
For Gods and Seers everywhere
have but One Source, and That am I.

Who knows ME thus, unborn, unsprung, 3
of every world O'erlord Supreme,
That Man, of all men glamour-free,
is cleansed of every taint of sin.

Will, Wisdom, being glamour-free, 4
forbearance, truth, restraint and calm,
Joy, grief, good-fortune, failure too,
fear—yea, and fearlessness as well,

Harmlessness, fairness, heart's content, 5
soul-striving, bounty, fame and shame,—
From ME alone are they rayed forth,
these moods, which creatures call their own.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

The seven Mighty Seers of old, 6
the Four, through whom Mankind came forth,—
These, Mind Create, are sprung of ME
from *them*, these creatures here on Earth

Whoso in very truth knows this
My Raying forth* and Binding-in§ —
In rock sure 'Bondage'§ bound‖ to ME
is He —of this no doubt can be

The Source of all that lives am I, 8
all things flow cycling forth from ME
Thus having known, th' Awakened Ones
adore—and are transformed to—ME

Their minds Mine, their lives 'lost' in ME 9
each waking each to sense of ME,
MYSELF their only theme of speech,
content and full of JOY are They

To these, who dwell at One for aye, 10
who worship ME for Love alone,
I give that Pow r of Single Will
by which They make their Way to ME

For Them, out of Compassion pure, 11
I, shrined within their Nature s core,
Dispel the gloom of nescience sprung
SELF KNOWLEDGE, My resplendent Lamp

* *Vibhūti* § *Yōga*, 'Yoking' ‖ 'Yoked (*Yuj*)

अर्जुन उवाच—

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

Arjuna exclaimed

BRAHMA Supreme, Abode Supreme, 12
  Supreme All-Cleanser Thou, O Lord!
Eternal, single MAN Divine,
  God Primal, birthless, ruling All!.

Thus do all Sages sing of Thee, 13
  the God-Sage Nărad 'mong the rest,
Dévală, Asita, Vyăsa too,
  and Thou dost now declare the same!

Now do I know, O Wonder-Haired, 14
  that all Thou tellest me is Truth!
Indeed, O Lord, Thy Coming Forth
  for Gods and Titans passes ken

THYSELF alone through Thy own Self 15
  dost know THYSELF, O MAN Supreme,
Creation's Source, Creation's Lord,
  of Gods ALL-GOD, World-Ruler, Thou!

In utter fulness Thou shouldst tell 16
  thy Self-Radiations,§ Glory-wrought,
By which Radiations THOU alone,
  unmoving, fillest all these worlds

Yógi! How may I wake to THEE, 17
  aye knowing THEE where'er I turn?
And under what most varied types
  shall I, O Master, ponder THEE?

§ *Vi-bhūti.*

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

श्रीभगवानुवाच—

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

O Man's Torment, speak more at length 18
of Thy Forth-Raying*, in Wholeness† bound,
For I can never have enough
of This Thy Speech that cancels *Death*

The Blessed One then spoke
Then let Me give thee some account 19
of My SELF-Radiations bright,—
Though merely in a few main points
of My Detail there is no end

¶The SELF am I, O Lord of Sleep, 20
in every creature's Heart enshrined
The Rise and Noon of every form,
I am its final Doom as well

Of Space-born Gods‡, Pervasion's Self§, 21
of radiant things, the glorious Sun
Of life-breaths,$ ruling Life Spark,‖ One,
of lunar mansions, Moon am I

Of Védas, I am Sāma-Véd ¶, 22
of Powers bright♆, great Indra's self,
Of all the senses, Mind, their Lord,
of living creatures, Life am I

* *vi-bhûti* † *yóga* ‡ *âdityas*, sons of *a diti* or undivided Space § *vishnu* $ *marut* ‖ *Marichi* ¶ Root *so*, to finish, bring to an end, kill, destroy. ♆ *dévas*

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

Of Terror-Gods*, All Blesssing's Lord† , 23
of jinns and goblins, Wealth God, I,
Of deep shrined Pow'rs,‡ the cleansing Fire,
of peaks, Meru, World's Pivot sure

Of household priests, O Pṛthā s son, 24
know ME the chief, Bṛhaspati ,§
Of War Lords, Skanda, God of War,
of lakes, I am vast Ocean s Self

Of Mighty Seers I am Bhṛgu 25
of words, the Mystic Syllable ,$
Of offerings that of silent Prayer,¶
of moveless Things, Himalaya

Ashvattha₱ mid all trees am I 26
of heav nly Sages, Narada
Of Fairies, Fairy King am I
of Adepts Hermit Kapila

Among all horses know thou ME 27
as Indra's courser, Nectar born
Of tuskers huge, Airavata,||
of men, the Lord of Man am I

---

* *rudras* † *sham karah* n of Shiva ‡ *vasus* § Preceptor of the Gods $ OM ¶ *japa* ₱ XV, 1—3 || Indra s elephant Indra (root *ind*) means the The Mighty One

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

Of weapons, I am Thunderbolt, 28
of cows, the Cow of plenteous Gift,*
Of genitors, the Love-God, I,
of creeping things†, the King of Snakes

Of serpents I am Cyclic Law,‡ 29
of ocean dwellers, Water God,
Of ancestors, the King of Manes,
of Rulers, I am Self-control§

Of Titans$ all, Prahlad' the Good, 30
of reckoners, Time's Self am I,
Of beasts, I am the King of Beasts♆,
and Vainatéya‖ 'mid all birds

Of cleansers, cleansing Wind am I, 31
of Weapon-wielders, Rama's Self,
Of deep sea monsters, Makara,¶
the Ganges 'mid all streams am I.

Of all creations Dawn and End, 32
and Noonday am I too, O Friend,
Of sciences, SELF-KNOWLEDGE, I,
of speakers, I am Speech Herself.

---

* III, 10—16 † Hidden Powers ‡ *an anta*, the 'Endless § *yama* $ *daityas*, sons of *diti*, Division. ♆ The lion also Leo of the Zodiac ‖ *garuda* ¶ *Capricornus* (Zod)

अक्षराणामकारोऽस्मि द्वन्द्वः समासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

Of letters, I am 'A', the First, 33
of all compounds, the *dvandva** pure,
I am unageing Time as well,
and World-Upholder, fronting all.

Yea, both all-grasping Death am I, 34
and Well-Spring of whate'er shall be;
Of feminine Things, Fortune, Fame,
Speech, Memory, Wit, Patience, Faith.

Of Sāman chants, 'Great Sāman', I, 35
of metres, I am Gāyatrī;
I, Mārgashīrsha†, Month of months,
of seasons, flower-laden Spring.

I am the gambler's cunning skill,§ 36
of heroes, I am Heroism;
Success am I, Resolve am I;
yea, Goodness of the good am I.

Of Vṛṣhṇis, Vāsudēv' am I, 37
Wealth-Winner among Pāṇḍavās,
Of silent Mystics, Vyāsa, I,
of Sages, Ushanā the Sage.

---

* Which adds two nouns to each other without alteration.

† Possibly the month in which the great Battle begins.

§ Refers to the incident by which the Pāndavas lost their kingdom.

दण्डो दमयतामस्मि नीतिरस्मि जीगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ।

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ।

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥ ४१ ॥

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ।

इति **विभूतियोगो** नाम
दशमोऽध्यायः ॥



The Tyranny of tyrants,* I, — 38
the Scheme of them that look to win,
Of guarded secrets, Silence, I,
and Knowledge in the Men who *know*

Whate'er the subtle, deathless Seed — 39
of any creature, *that* am I
No being, moving or inert,
can *be* at all, except for ME

Of My divine projected Rays — 40
there is no end, O Foes' Torment,
This litany of My Display
is sung by way of instance brief

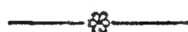
Whatever glory, beauty, strength — 41
from any creature may shine forth
Springs be thou sure, from Ray minute
of My own Splendour, rayed forth there

But of what use, O Friend, to thee — 42
this multifarious lore of ME ? —
This World entire propped forth in Space
with merest Soul Spark, I REMAIN

* Refers to the incidents by which the Pāndavas lost their kingdom

Chapter the Tenth entitled
AT ONE MENT IN THE RAYING FORTH OF GOD
ends here

एकादशोऽध्यायः ॥



अर्जुन उवाच—

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
यागेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

श्रीभगवानुवाच—

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

CHAPTER THE ELEVENTH.

[illegible]juna sa[illegible]d

THY Love has made Thee speak to me
the most sublime of Mysteries,
ALL-SELFHOOD named. By this Thy Word
my glamour now has been dispelled. 1

Of all Creation's Rise and Doom
I have been taught at length by Thee;
And also, Lord of Lotus Eyes,
of Thy unchanging Mastery. 2

I now feel longing to behold
Thy Form of Pow'r, O MAN Supreme,
As sung of in Thy own account
of Thy All-Self, O'erlord of All. 3

If Thou, O Master, deemest it
allowable for me to see,
O Lord of Y ó g a, give me Sight
to see Thy ageless Form Divine. 4

The Blessed One spoke

Behold, O Pārtha, My Shadows,
in hundreds and thousands whirled forth,
Of fashion manifold, shining,
of manifold colour and form. 5

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ।

संजय उवाच—

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

See Adityas, Vasûs, Rudrâs, 6
Maruts as well, and Ashvins twain,
Uncounted Wonders, ne'er yet seen,
do thou behold, O Bhârata

Behold to day the World entire — 7
what moves, and what moves not—at One
Here in My Body, Lord o' Sleep,
with whate'er else thy heart would see

But thou canst not perceive My Form 8
with this thy purblind earthly eye
Thine be such Sight as Gods enjoy
My Yôga of All Lordship see!

Sanjaya continued
These words no sooner said, O King, 9
than Yôga's mighty Lord, Hari,
Gave Pârtha Vision to behold
His form of Power, unsurpassed,—

With myriad open mouths and eyes 10
with myriad wonder sights displayed,
With myriad ornaments divine,
with myriad godly weapons raised,—

With wreaths divine and garments, decked, 11
with scents divine, and ointments, sweet,
All Wonder wrought All Splendour rayed
unbounded, facing everywhere

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

अर्जुन उवाच—

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

A sunrise of a thousand suns 12
in sudden awful blaze upris'n
In yonder sky ... might *shadow* forth
the Splendour of that Master-Soul.

There, knit together into one 13
as Body for the GOD of Gods,
This Change-World whole did Arjun see,
its countless orders all distinct.

At which sight, filled with sudden awe, 14
his frame thrilled through, his hair on end,
Arjun, hands folded, head bowed low,
addressed the Radiant Vision thus :—

Arjuna said

I see the Gods, O GOD, within Thy Body! 15
All cosmic Orders, in their Hosts, are *there* :
Brahmâ, the Lord, upon His Lotus Seated,
The Sages all, and shining Serpent-Pow'rs.

With Arms and Bellies, Mouths and Eyes uncounted, 16
I see Thee on all sides with boundless Form ;
No end of thee, nor middle, nor beginning
Appears, O LORD of All, enshrined in All !

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
द्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमिदं तवोग्रं
लोकत्रयं प्रव्यथितं महात्मन् ॥ २०॥

With diadem and mace and discus whirling, 17
A Mass of Splendour flaming on all sides,
I see Thee, hard to gaze at from all quarters,
Unmeasured blinding Sun of blazing
Flame!

Thou permanent, ultimate Thing to be 18
known,
Thou Treasure-House where this whole
World safely rests,
Thou guardian unageing of World's change-
less LAW;
I hail Thee as MAN that eternal abides!

No source, middle, end of Thee, infinite 19
Pow'r,
With Arms stretching infinite, Eyes Sun
and Moon,
I see Thee, Thy Face kindled Sacrifice-Fire,
Its Glory consuming this whole Universe

This vast expanse that spreads from earth to 20
heaven
Is full of THEE alone, all Space is full!
Beholding this Thy awful Wonder-Body,
The three Worlds quake with fear, Almighty
One!

अमी हि त्वां सुरसङ्घा विशन्ति
　　केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
　　स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

रुद्रादित्या वसवो ये च साध्या
　　विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
　　वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

रूपं महत्ते वहुवक्त्रनेत्रं
　　महावाहो वहुवाहूरुपादम् ।
वहूदरं वहुदंष्ट्राकरालं
　　दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥ २३ ॥

नभःस्पृशं दीप्तमनेकवर्णं
　　व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
　　धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

Lo! into Thee these hosts of Gods are merg- 21
ing..
Some halt in fear—and with clasped hands invoke
"Svasti!"—Sage and Adept-choirs, thus intoning,
With vibrant hymns of praise are hymning THEE

Rudrás and Ádityas, Vasûs and Sádhyas, 22
Vishvás and Ashvins, Maruts, Ushmapás,
Gandhárvas, Yákshás, Asurás and Siddhás,
In awestruck legions stand beholding THEE

Thy mighty Form of Mouths and Eyes un- 23
counted,
Of countless Arms and Thighs and Feet,
O Lord,
Of countless Bellies, countless Teeth appalling,
The Worlds, beholding, quake, and so do I!

Stretched high as heaven, rainbow-coloured, 24
dazzling,
With Mouths wide open, blazing giant Eyes,—
At sight of Thee my inmost heart is quaking,
No strength is left in me—, no peace, O G o d!

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

At sight of these Thy Mouths with Teeth appalling,
As greedy as the ruthless Flames of Time,
I lose all sense of where I am,—drift helpless!
Forbear, O Lord of Gods, World's Refuge Thou!

Behold!—the hundred sons of Dhṛtarāṣhṭra,
Whole crowds of earthly kings drawn in their wake,
Bhīṣhma, Dróṇa, the charioteer's son* also,
Together with our own great warrior-chiefs,—

At headlong speed into Thy Mouths are rushing,
Into those awful Mouths with cruel Fangs!
Some fail to pass! . . . I see their bodies hanging
Their heads crushed in the gaps between Thy Teeth!

Just as the countless streams of running water
With aim unerring toward the Ocean flow,
Thus vanish all these heroes of the man-world,
Engulfed within Thy dread Flame-cinctured Mouths!

* Karṇa.

यथा प्रदीप्तं ज्वलनं पतङ्गा

विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोका-

स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

लेलिह्यसे ग्रसमानः समन्ता-

ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं

भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

आख्याहि मे को भवानुग्ररूपो

नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं

न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

श्रीभगवानुवाच—

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो

लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

As moths into some kindled fire at evening, 29
With swift wing flying, rush and are destroyed,—
These people all with headlong speed are hasting
To meet their doom, within Thy Mouths engulfed!

In all directions licking up men wholesale, 30
Thou swallowest them within Thy flaming Mouths
First having filled the whole World with Thy Splendours
Thy fierce Rays make it ashes, Oh Vishnu!

Show me Thy SELF, O Lord of *Form* appalling. 31
I worship Thee, O God Supreme,—forbear!
I wish to know Thee, Lord, in Thy Beginning,
For this, Thy Life whirled forth, bewilders me!

The Blessed One spake
The World-Wrecker TIME am I—full-ripened now,
Hurled forth to snatch up this whole crowd from thy World 32
Without thy help e'en, they will all soon *have lived*,
These warriors in both hostile armies arrayed

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुंक्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथाऽन्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठाः
युद्धयस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

संजय उवाच—
एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

अर्जुन उवाच—
स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

Therefore do thou rise and gain fame for thyself : 33
Thy foes conquered, Kingship is thine to enjoy.
Indeed, they are all slain by ME in advance:
Left-handed One, be thou the Tool in My Hand

Great Bhīṣhma, and Dróṇa, Jayadratha too, 3
With Karṇa and many more heroes in war,
All slain by ME, do thou slay after, unawed—
To arms ! . . In this War thou shalt conquer thy foes !

Sanjaya said.
Having heard these words uttered by Keshava, 3
Arjuna the crowned chieftain, all trembling still,
As a suppliant bowing with folded hands,
Stammering with awe, prostrate, to Kṛṣhṇa spoke :—

Arjuna said
No wonder that a cosmic Chant of Praise to THEE, 3
O Sense-Lord, sets the Worlds aglow with Joy !
The Demons scatter, terror-struck, and melt in Space,
While all the hosts of Perfect Ones adore !

कस्माच्च ते न नमेरन्महात्मन्
　　गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
　　त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

त्वमादिदेवः पुरुषः पुराण-
　　स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्ताऽसि वेद्यं च परं च धाम
　　त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
　　प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
　　पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

नमः पुरस्तादथ पृष्ठतस्ते
　　नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
　　सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

Almighty! What else can they do but worship THEE, 37
Thou greater One than Brahmâ, Primal Maker!
Infinite Lord of Gods, World's final Resting Place,
Eternal Thou! Aught, Naught! Past both Transcendent!

Thou Primal God, Only MAN, Ancient of Days, 38
Thou Treasure-House where all these Worlds go to rest;
Thou Knower and Known, both in ONE, Final Home,
This All is informed by Thee, Infinite FORM!

Thou Air-God, Death-God, Flame-God, Sea-God, Moon-God! 39
All creatures' Father THOU, yea, Father's FATHER!
Hail, hail to THEE a thousand times in worship! . .
Once more, forever hail to THEE! All hail! . . .

All hail to THEE in front! All hail behind to THEE! . . . 40
All hail to THEE on all sides, O Thou ALL!
Immeasurable Strength and boundless Power THOU! . . .
Alone Thou roundest All, and thus art ALL!

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात् प्रणयेन वापि ॥ ४१ ॥

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथ वाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

पिताऽसि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥ ४५ ॥

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

श्रीभगवानुवाच—
मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

All thrilling with the Sight of Things unseen before.
My mind as yet with fear is troubled sore.
Once more, O GOD, put on that homely Form of Thine.
Have pity, LORD of Gods, World's Refuge THOU!

With crown and mace and whirling discus held aloft,
I wish to see Thee, LORD, as every day . . .
Once more in that familiar four-armed Form of Thine.
Appear, O Thousand-Armed, All-Bodied GOD!

The Blessed One spoke
By My Grace, O Friend, this highest Form of Mine
Through My Yóga-Power has been shown to thee,—
Glory-wrought, cosmic, infinite, primeval,
Which as yet I have displayed to none but thee

Not by Védas, sacrifices, sacred reading,
Gifts, nor works of merit nor fierce penance
Am I to be thus seen in this humanity:
Foremost of Kurus, thou alone canst see.

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

संजय उवाच—
इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

अर्जुन उवाच—
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

श्रीभगवानुवाच—
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

Be not upset, and may thy glamour vanish 49
  After seeing this My awful Terror-Form
Passed safe through Fear, content in mind,
  once more now
  Behold this long familiar Form of Mine

Sanjaya said
Then Kṛshṇa, having said these words to Arjun, 50
Let him perceive His Person, as before;
His gentle, lovely Form resumed, the Master
  Allowed His frightened Friend to breathe again

Arjuna said:
Once more seeing, Janârdana, 51
  this gentle human Form of Thine,
I have regained my composure
  and have become myself again.

The Blessed One spoke
Hard to behold is this My Form 52
  which thou in Vision hast beheld.
The very Gods forever yearn
  to see that Form, O Arjuna.

Not by Vêdas, nor penances, 53
  nor charities, nor sacrifice
Am I to be seen in the way
  that thou, O dearest friend, hast seen.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

इति विश्वरूपदर्शनयोगो नाम
एकादशोऽध्यायः ॥



But by whole hearted self-surrender — 54
My Devotee can ever thus
See ME, and know ME as I am,
and merge in ME, Parantapa

He that works for ME, strives for ME, — 55
unasking gives himself to ME,—
That guileless Friend of all that lives
soon comes to ME, O Pāṇḍava

Chapter the Eleventh, entitled
AT-ONE-MENT THROUGH THE VISION OF THE COSMIC BODY,
ends here



द्वादशोऽध्यायः ॥

अर्जुन उवाच—

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

श्रीभगवानुवाच—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

CHAPTER THE TWELFTH

Arjuna said

WHICH of At One ment know the most, — 1
they who thus in all Form greet THEE
Thy Lovers, e'er at One,—or they
that seek th' Eternal UNDEFINED?

The Blessed One replied

They who, their minds infused in ME — 2
adore, fore'er at One in ME,
With Faith supreme endowed,—I deem
these are the most at One of all

Yet they who worship th' Absolute — 3
unnameable, unmanifest,
Pervading all, unthinkable,
fixed e'er past change, immoveable,—

Their senses held in full control, — 4
their Will in Sameness poised all round,
Their Joy the good of all that lives,
naught save MYSELF can They become

But greater is the strain for them — 5
whose minds are bent on th' Absolute,
Yea, such a Goal is hard indeed
for yet embodied man to reach

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

While they who, bent on ME alone, 6
  renouncing all their deeds in ME,
And contemplating ME with mind
  At-One in ME alone, adore,—

For these, whose hearts are merged in ME, 7
  Redeemer do I soon become,
And raise them from the bitter waves
  of this creation ruled by Death.

Keep thy mind fixed on ME alone, 8
  let thy Will sink in ME alone .
Thou shalt abide in ME alone
  hereafter,— this is utter sure.

But if thou canst not concentrate 9
  with steady mind on ME alone,
Then seek to reach ME by the Path
  of Effort, constant, weariless.

If precluded from such effort, 10
  yearn thou to work for Love of ME.
Doing deeds for My Sake only
  thou'lt grow into the Perfect Man.

If this in turn be not for thee, 11
  then, merging thy whole Self in ME,
Act, leaving all results to ME,
  Self-mastery thy only prize

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

For Knowledge transcends [mere] Effort, 12
  and [deeper] Pond'ring, [mere] Knowledge,
And selfless Action, [mere] Pond'ring,—
  selfless Action ushers in PEACE.

¶Hating none in all creation, 13
  Friend of all, full of compassion,
Rid of 'I' and 'mine', forgiving,
  poised alike in pain and pleasure,—

Perpetually content, at-One, 14
  of steady purpose, Self-controlled,
His mind and Will intent on ME,
  My Devotee is dear to ME.

The Man from whom the world shrinks not, 15
  who from the world in turn shrinks not,
In whom joy, anger, fear, no more
  run riot,— He is dear to ME.

Without ambition, skilful, pure, 16
  at rest from worry, unconcerned,
Detached from all he undertakes,
  My Devotee is dear to ME.

Who exults not and laments not, 17
  who desires not and hates not,
'Good luck' and 'ill' renounced alike—
  yet full of Love—is dear to ME.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

इति भक्तियोगो नाम
द्वादशोऽध्यायः ॥

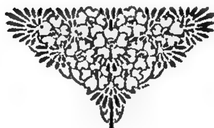


Equally fair to friend and foe, 18
equally poised in fame and shame,
Equally pleased with heat and cold
and joy and pain, impersonal,—

Praise, blame, in equal silence faced, 19
pleased come what may, without a 'home',
The man of Faith that wavers not,—
and full of Love—is dear to ME.

But they who for the Nectar yearn 20
of deathless Cosmic Law, here taught,—
Faith-whole, requiring naught save ME,
past measure dear are they to ME

Chapter the Twelfth, entitled
AT-ONE-MENT IN DEVOTION,
ends here.



त्रयोदशोऽध्यायः ॥

अर्जुन उवाच—

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

श्रीभगवानुवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्याभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

CHAPTER THE THIRTEENTH.

Arjuna said

Of Nature and [the Subject,] MAN,—
or [Object-] Field and [SELF,] Field-Know'r,—
Of Knowledge and What should be known,
I fain would hear Thee speak, O Lord *

The Blessed One said

The 'Field', O Kunti's son, is but — 1
another term for this thy Form †
The Being who [within] surveys
is called Field-Know'r by them that know

Know ME besides, O Bhârata, — 2
as Arch-Field-Know'r in every 'Field'.
Who both Field-Knower Knows, and Field,
has Knowledge true, thus I believe.

¶ What this 'Field' is, what it is like, — 3
how modified, and whence it is;
Besides, what HE is, what His Pow'r,—
hear thou from ME in outline brief:

---

*This stanza may be regarded as an interpolation (Cf. VIII, 1, 2) It is usually not numbered with the rest. † In every sense, gross and subtle (xiii, 5, 6)

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिः सुनिश्चितैः ॥ ४ ॥

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

(For seers have sung in many ways, 4
in several metres, all distinct,
and couched in Brahma Sûtra words,
of faultless logic, well thought out,—

The cosmic 'Creatures'* 'I-hood', Will, 5
the Base Unmanifest of all,
The Senses ten, and Mind, the one
and fivefold Object-Pasture too,)—

Desire, aversion, pleasure, pain, 6
the body bundle, Mind and Will,
Such, in its chiefest aspects is
thy 'Field,' in brief described for thee

Modesty and simple candour, 7
harmlessness patience, uprightness
Sitting at the feet of Teachers,
purity, firmness, Self-control,

True dispassion for sense objects, 8
yea, selflessness *in mind* as well,
Clear perception of the evil
of birth, death, age, disease and pain

Detachment, freedom from excess 9
of care for son, or wife, or home
And constant equipoise of mind,
whatever hap of fair or foul,

* the Elements Ether, Air, Fire, Water, Earth (*mahâ bhûtâni*)

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

For ME, through Union 'other'-less, 10
  a Love that wanders not elsewhere
Resort to lonely spots, for lack
  of solace in the 'world' of men,

A constant hold on SELFHOOD true, 11
  direct Intuition of the Truth
That others talk of *this* I call
  Knowledge—all else is ignorance

"The ONE worth knowing I'll declare, 12
  by *knowing* Whom Man deathless grows,
Transcendent BRAHM that ne'er began,
  that none can voice by 'yea' or 'nay

Everywhere THAT has Hands and Feet, 13
  everywhere Eyes and Heads and Mouths
Everywhere in the World THAT hears,
  rounding All, THAT abides unchanged

In all sense pow'r That LIGHT shines through, 14
  from all sense shackles utter free,
Detached from all, yet Prop of All,
  past moods, tho sensing every mood

Within all creatures and without, 15
  past motion, moving everywhere,
Subtle past grasp of sense or mind,
  far distant, though so *near*, is THAT

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ १७ ॥

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १९ ॥

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

Within all selves unbroken SELF, 16
  yet shrined in each as if apart,—
As All-Sustainer be THAT known,
  All-Maker, All-Devourer too

As LIGHT of lights is THAT proclaimed, 17
  beyond the Darkness shining, fixed,
Knowledge, its Object, 'Path' between
  in ONE,—THAT rules in every Heart

• Thus have the 'Field', and Knowledge too, 18
  and THAT Which should be known, been sketched
In outline brief,—My Devotee,
  thus *knowing*, comes to My Estate

• Know that Nature and [real] MAN 19
  are both alike beginningless,
And that modifications all,
  and creature-moods,* from Nature spring

For the rise of effect and cause, 20
  Nature is held responsible,
While MAN is held responsible
  for the sensing of joy and pain

MAN, coupled with Nature, enjoys 21
  the creature-moods that spring from Her
Identification with these
  for HIM breeds good and evil 'births

*guna, qualities

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२ ॥

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

Overseer and Allower, 22
Upholder, Enjoyer, High Lord
And SELF transcendent,—thus is styled
'in' this His Form the MAN BEYOND.

Whoso thus knows MAN, and Nature 23
together with Her Creature-Moods,
Though in every manner *living*,
that Man is never 'born' again.

Some perceive, in Meditation, 24
SELF by Self within themselves .
Others come by Sānkhya-Yóga,
by Karma-Yóga others yet.

Some again, such Wisdom lacking, 25
adore, from others having heard.
These souls, on truth revealed intent,
shall also safely cross o'er Death.

Whate'er thing enters creature-life 26
in motionless or moving realms,
Rest thou assured, from coupling springs
'twixt FIELD-KNOW'R [SELF] and Object-Field

The SAME within all creatures' Hearts, 27
their ever-standing LORD Supreme,
'Mid all destruction undestroyed,—
whoso thus sees, he *sees* indeed.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥२८॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ २९ ॥

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३२ ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

For, seeing on all sides the SAME — 28
  Overlord of All, that stands for aye,
He gives up slaying SELF by self
  and thenceforth treads the Path Supreme

And He that sees on every side — 29
  all actions by His Nature done,
And His own SELF at utter Rest,
  His Seeing is true SIGHT indeed

When He sees all this motley show — 30
  inherent in the ONE alone,
And from that ONE alone spread forth,
  He reaches BRAHMA then and there

Beginningless, attributeless, — 31
  that SELF Supreme, that changes not,
Though 'incarnate', O Bharata,
  performs no act and reaps no stain

As all pervading Space remains — 32
  for very subtleness unstained,
So present in His Form throughout,
  the SELF of Man incurs no stain

Just as the one Sun sheds His light — 33
  o'er this whole World, O Bhārata,
So does the One FIELD KNOWER, MAN,
  beam forth upon His total 'Field

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

इति क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ॥



They who with Wisdom-Eye thus see 34
what lies 'twixt 'Field' and KNOW'R of 'Field',
And how from creature-Nature SELF
is free,— they reach the Final Goal.

Chapter the Thirteenth, entitled
AT-ONE-MENT THROUGH PERCEPTION OF FIELD AND FIELD-KNOWER,
ends here



चतुर्दशोऽध्यायः ॥

श्रीभगवानुवाच—

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

CHAPTER THE FOURTEENTH.

The Blessed One said

I SHALL once more the GNOSIS tell, 1
of every Science Goal Supreme,
Which having *known*, the Sages all
passed 'hence', and reached the Perfect State

Once in this GNOSIS refuged safe, 2
Their Lives throughout attuned to Mine,
They are not 'born' at Æon s Dawn
nor by World s Doom are They disturbed

V a s t B r a h m* to ME is but a Womb 3
in which I shed the Cosmic Seed
The life of every thing create
arises thence, O Bhârata

And in all wombs, O Kunti s son, 4
whatever bodies are conceived,
This B r a h m a V a s t their true Womb is,
their Seed-bestowing FATHER, I

---

* The Unmanifest Root of things of viii 17 19 simply another name for prakrti or Nature (See xiii, and further)

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ॥ ६ ॥

रजो रागात्मकं विद्धि तृष्णाऽऽसंगसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनम् ॥ ७ ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

सत्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥

*Sattva, Rajas, Tamas,**—such are
the Moods which Nature e'er displays.
Within the body they bind fast
the changeless SELF enshrined therein. 5

Of these, *Sattva*, devoid of stain,
illuminative, healthy Mood,
Binds Man through love of happiness
and love of knowledge, Sinless One. 6

Rajas, know thou, consists of stain,
from union with desire brought forth.
Through love of action, Pṛthā's son,
it binds the Man enshrined in form. 7

Tamas, dark brood of Ignorance,
befogs all souls that body wear,
And binds the Man through link set up
with heedlessness and sloth and sleep 8

Sattva binds Man to happiness,
Rajas to act, O Pṛthā's son,
While *Tamas*, clouding consciousness,
links up the Man with senselessness. 9

---

*Purity, Stain, Darkness. For the sake of clearness, we have generally used the Sk. terms, with the derived adjectives *sáttvic, rájasic, támasic*. See also xvii ; and xviii, 19-40.

रजस्तमश्चाभिभूय सत्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्वमित्युत ॥ ११ ॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

"Whichever Mood preponderates 10
above the two remaining ones,
Is thus set free to operate
within the creature, Bhārata *

When of this body all the gates 11
are lit up by the rising sun
Of Knowledge, then may'st thou be sure
that *Sattva* has the upper hand

Greed, enterprise and going forth, 12
yearning and restless discontent
are signs of the ascendancy
of *Rajas*, best of Bharatas

Lack of knowledge and enterprise 13
heedlessness and inert stupor,
O best of Kurus thou, arise
when *Tamas* rules supreme in man

If from this body man fares forth 14
while *sāttvic* Mood preponderates,
He rises to those stainless Worlds
where they who know the Highest, dwell

In *Rajas* dying, he is born 15
'mong people fast to actions bound,
While, passing forth in darkest Mood,
he goes to birth in senseless wombs

*Lit 'sattva, preponderating over *R* and *T*, becomes manifest, likewise *R* over *S* and *T*, *T* over *S* and *R* '

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

अर्जुन उवाच—
कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥ २१ ॥

Of a good action it is said — 16
  the 'fruit' is *sâttvic*, void of stain;
While *Rajas* yields as fruit grim pain,
  and *Tamas*, sheer unconsciousness.

From *Sattva* rises knowledge bright, — 17
  from *Rajas*, greed of gain is born;
From *Tamas*, stupor, heedlessness,
  and even loss of consciousness.

The *sâttvic* upwards wend their way, — 18
  the *râjasic* remain between.
The *Tâmasic*, caught in the trend
  of Nature's nether Mood, sink down.

¶When He that *sees* at last perceives — 19
  no agent save these Nature-Moods,
And knows the ONE beneath them all,
  to My condition He attains.

The Form-enshrined who goes beyond — 20
  these three co-partners of all Form,
From woes of birth, death, age, set free,
  quaffs here the cup of deathless Life.

Arjuna said
What are, O Lord, the marks of Him — 21
  who has transcended these three Moods?
What His behaviour? How comes He
  to raise Himself above these three.

श्रीभगवानुवाच—

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

The Blessed One replied

Illumination, act impulse, 22
  yea, even darkness,—none of these
Does He dislike when cast o'er HIM,
  or long for when it goes away

Who dwells as Witness unconcerned 23
  whom Creature Moods no more can sway,
Aloof in Poise, unmoved by aught,
  since "'tis but Nature's Moods that play," —

The SAME in pain and joy, SELF based, 24
  clod nugget, stone, the SAME to him
To things or loved or unloved, *fair*
  poised, blame as lief as praise to Him,—

With equal heart in fame and shame 25
  with equal mind to friend and foe
Detached from all He undertakes,—
  "*Past Moods Arisen*," He is called

And whoso gladly bears My Yoke 26
  of partless Love, that knows none *else*,
Past these three Moods arising free,
  is fatally transformed to BRAHM

पञ्चदशोऽध्यायः ॥

श्रीभगवानुवाच---

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

ततः पदं तत्परिमार्गितव्यं
यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

CHAPTER THE FIFTEENTH.

The Blessed One spake :—

ROOT up, with branches downward spread, 1
this changeless World-Tree stands, they say ;
Its leaves, the mystical Rhythms (of Life,)—
whoso knows this is Veda-Knower.

Both upwards and downwards its branches 2
spread out,
By Nature's Moods fed, sprouting sense-objects
forth ;
While other roots, feeling their way down to
Earth,
Are made fast to action in Man's World out here.

Not *thus* is its Form to be seen from this world 3
Its End, its Beginning, its Main-Root are hid
These overgrown nether-roots, clinging below,
With sword of unswerving detachment once cut,—

Then at last is the Path to be trodden, 4
which leads
To that State, which attained, one 'returns'
not again.
"Yes, I, too, make My Way to that Primeval MAN
Out of Whom the Great Forthstreaming
streamed *forth of* yore."

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

Past error and pride, viscous mind-stains washed out, 5
At-One with ALL-SELF, all heart's longings turned back,
Set free from all 'pairs' such as pleasure and pain,
They come, glamour-proof, to that STATE beyond change.

That STATE to light it needs no sun, 6
no moon shines there, nor fire burns
Once they've come *there*, they ne'er 'return'.
That is My HOME beyond this All.

A Ray of ME in Life-Sphere [pure,] 7
transformed to deathless Life-Spark there,
Draws round it mind, and senses five,
of [outer] Nature denizens.

Whene'er this Lord a form invades, 8
whene'er He wings His flight therefrom,
He grasps and carries these with Him,
as Wind wafts scents from where they lurk.

Well-masked in hearing, sight and touch, 9
well-masked in taste and smell-sense too,
Yea, masked in *mind*, He sallies forth
in pursuit of what makes Him feel.

* The 'underlying Nature' (*parā prakṛti*) of vii, 5, 6.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।

Or taking flight, or perched within, 10
  or revelling, one with Nature's Moods,
World-glamour's victims see Him not
  the Wisdom-Eyed* perceive Him well.

Yôgis as well, who strive amain, 11
  see Him enshrined within themselves,
While they whose Will† is not yet born,
  strive as they may, perceive Him not.

*The light that, streaming from the Sun, 12
  lights up this Solar World entire,
What shines in moon, and what in fire,
  that light is of My Light, know thou.

I, filling this whole Earth, support 13
  all creatrues by My Vital Pow'r.
Transmuted into juicy sap,
  't is I that nourish every plant

Into digestive fire transformed, 14
  within all living bodies lodged,
With 'on-breath' and with 'off-breath' yoked,
  't is I, digest the fourfold food.

And in the hearts of all I dwell, deep-seated. 15
  From ME retention, assent and rejection

---

* They in whom *buddhi* is fully developed (ii, 11, 13, 16 etc, 39, 46, 69) † again *buddhi*, in its other aspect (see *Gospel of Life*)

वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

उत्तम पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः १७ ॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

'T is I the ONE THING aimed at in all Scriptures
Both Know'r and Ender of all 'Scripture', I

¶Man forms two 'men' in [twofold] world,* 16
the waning and th' unwaning One.
The waning holds all elements!,
'Rock-Seated' is th' Unwaning called.

But truest MAN is other yet,— 17
proclaimed as SELF Supreme is HE,—
Who, through this Triple World infused,
unchanging Lord, upholds it all

Since I transcend the 'man' that wanes, 18
and AM beyond th' Unwaning, too,
Therefore the World and Scripture both
give ME the Name of MAN SUPREME

Whoso, all glamour shaken off, 19
perceives ME thus as MAN SUPREME,—
All Knower He,— e'er worships ME
with His whole Being, Bhârata

---

* i e the 'Life World' (XV,7) and the 'world of change' (*Jagat*) The latter in turn is twofold, gross and subtle and thus we have the 'Triple World of the next verse for 'all creatures'. All this has a double sense, individual *and* cosmic

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥ २० ॥

इति पुरुषोत्तमयोगो नाम
पञ्चदशोऽध्यायः ॥



Thus is this Teaching, most arcane, 20
  revealed by ME, O Sinless One.
Illumined, He that understands
  what He came here to do, is *done*.

Chapter the Fifteenth, entitled
AT-ONE-MENT IN THE MAN SUPREME.
ends here.



षोडशोऽध्यायः ॥

श्रीभगवानुवाच—

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

CHAPTER THE SIXTEENTH.

The Blessed One spoke on

HEART'S purity, all fear cast out,
  a steadfast Quest of Mystic Truth,
Gift, sacrifice and Self control,
  uprightness, penance, sacred lore, — 1

Truth, harmlessness, and temper sweet,
  detachment, hate of slander, peace,
Compassion for all lives, lust dead,
  steadfastness, meekness, modesty, — 2

Clean living, valour, patience, Will,
  a guileless heart, and no conceit,* —
O Bhârata, belong to him
  who comes to birth with gifts divine — 3

Hypocrisy, pride arrogance,
  wrath, cruelty and ignorance,
Belong, O Friend, to him who comes
  to birth with 'gifts' demoniac — 4

The gifts divine, 't is held, prepare
  for Freedom the others faster bind
Grieve not, for surely thou hast been,
  O Pârtha, born with gifts divine — 5

* *Sci* of one's virtues

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

In this world two 'creations' strive :— 6
angelic hosts and hellish pow'rs.
The former have been told at length :
of the other kind now hear me speak.

Whence man springs forth, where he returns, 7
demoniac people never know ;
Nor cleanliness, nor decency
nor truth is to be found in them.

"A truthless, baseless, godless *thing*, 8
such is the world," these people say,
"Of coupled contraries brought forth,
the child of cosmic lust—what else ?"

This view their base, cut off from SELF, 9
their Soul* an undeveloped germ,
These men of gruesome deeds are born
as foes on world-destruction bent.

In form of quenchless longing† sheathed, 10
at-one with fraud, conceit and lust,
Through glamour grasping lies for truth,
they strive, upheld by vows impure.

Engrossed with boundless plans, stretched far 11
ahead . . . but soon cut short by death,
Aspiring but to sate desire,
"That is the main thing", they are sure

* *buddhi*, the Spiritual Soul
† The 'desire body.'

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ १४ ॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १५ ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

Fast tethered by a hundred thongs 12
of hope, by lust and wrath enslaved,
They strive to glut their heartless greed,
amassing wealth by lawless means

"See what I have to-day secured! 13
Hear what I've set my mind on next!
Already so much wealth is mine;
so much more shall some day be mine.

"This rival has been slain by me, . . . 14
those others soon will share his fate
A king am I—I please myself,
I am successful, happy, strong!

"Well-born am I, and wealthy too,— 15
who else is there to match with me?
I'll sacrifice, give gifts, rejoice!"
By nescience thus in glamour held,

Their minds awhirl with countless thoughts, 16
'neath World-Illusion's net caught fast,
By sensual pleasures held in thrall,
they fall into a hell impure

Puffed up with self-praise, obstinate, 17
to money, pride, excitement, vowed,
They sacrifice in naught but *name*,
for show, in scorn of Ancient Law.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

At-one with selfishness, brute force, 18
  and arrogance and lust and wrath,
In other forms, as in their own,
  these evil-minded men hate ME.

These haters, evil, pitiless, 19
  most vile of men in all My worlds,
I constantly hurl back again
  to birth in other godless wombs

Thus in surroundings godless born, 20
  life after life in stupor whelmed,
Unless e'en *they* somehow find ME,
  the worst of fates is theirs at last

Threefold the gate of that dread hell 21
  in which the lost soul is destroyed:
Lust, anger, and the greed of gain.
  Therefore let man avoid these three.

Kauntéya, from this triple Gate 22
  of Darkness making his escape,
Man first does what is best for him:
  and, after, seeks the Final Goal.

¶Who, scorning word of Holy Writ, 23
  will live as selfish fancy bids,
Secures nor true success, nor joy,
  still less the final Goal of MAN.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

इति दैवासुरसंपद्विभागयोगो नाम
षोडशोऽध्यायः ॥



Let Scripture, then, decide for thee what should be done or left undone. 24
What Holy Writ ordains once known, do thou engage in action here

Chapter the Sixteenth, entitled,
THE GODLY AND DEMONIAC QUALITIES,
ends here



सप्तदशोऽध्यायः ॥

अर्जुन उवाच—

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

श्रीभगवानुवाच—

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

CHAPTER THE SEVENTEENTH.

Arjuna said.

THEY who, discarding Scripture-Law,
with heart of faith make sacrifice,—
What is their state, O Kṛshṇa, say,
pure *Sattva*, *Rajas*, *Tamas* dark?

The Blessed One replied

Threefold in kind is such a faith
in man incarnate, nature-sprung:
Pure, *Rajas*-stained, and *tāmasic*—
lend ear while I descant thereon.

The faith of every man depends
on what he feels himself to be.
Faith-wrought is man, O Bhārata,—
whate'er his faith, the same is he.

The *sāttvic* worship Powers Bright,
the *Rajas*-tainted, fiends and jinns,
While earth-bound ghosts and ghoulish hosts
are 'gods' to suit the *tāmasic*.

The men who take to penance dire
which Scripture never did ordain,
By strength of lust and passion spurred,
at-one with selfishness and pride,

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

आयुःसत्त्वबलारोग्य-
सुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या
आहाराः सात्त्विकप्रियाः ॥ ८ ॥

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

Tormenting in their senselessness
  the host of 'lives' within their frame,
And ME, in body's core enshrined,—
  ungodly their resolve, know thou.

¶The food, in turn, preferred by each
  is in its nature triple too;
Likewise gift, penance, sacrifice,
  To this division listen now.

Such foods as foster length of days,
  pure life, sane pleasure, gladness, health,
Sustaining, cooling, savoury,
  delightful,—these the *sāttvic* love.

All bitter, salty, heating, sour,
  astringent, pungent, burning foods,
That bring-[at end] pain, sickness, grief,—
  the slaves of *Rajas* crave for these.

Things stale, of flavour long-since fled,
  food 'high', or 'to a cinder' done,
And leavings,—yea, polluted food,—
  a *tāmasic* taste welcomes these.

¶The Law-abiding Sacrifice
  of men who covet no reward,
Mind-whole in World's Truth,—"Sacrifice
  is due,"—is *sāttvic* Sacrifice.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

But that which aims at some reward,
  or has no motive save display,—
O best of Bhāratas, be sure,
  that rite of *Rajas* bears the stamp

The lawless sacrifice, that's stripped
  of food-dole, sacred chant and gift,
And stripped of faith as well,—O Friend,
  is rightly labelled '*Tāmasic*'

Gods, teachers, twice-born men, the wise—
  homage to these, life straight and clean,
Continence, harmlessness as well —
  the *body's* penance these are called

Such speech as may no passion stir,
  speech true, with loving counsel fraught,
The reading, too, of holy Books,—
  of *speech* this is fit penance deemed

Sweet peace and loveliness of mind,
  restraint of tongue and thought-control,
Heart's purity,—these are, O Friend,
  (by sages) *mental* penance called.

This triple penance, if performed
  by men with utter Faith endowed,
At-One, expecting naught for self,—
  as *sāttvic Penance* is proclaimed.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

All 'penance' done for show, for sake
of welcome, honor, worship sought,—
Is 'here' alone, unsound, short-lived,
and hence entitled '*rájasic*'.

Penance, of aberration sprung,
which takes self-torture as its means;
And pain, to crush another borne,—
such 'penance' is called *támasic*.

A gift to who cannot return,
and yet deserves,—in time and place,
With thought "T'is due" for motive pow'r,
goes by the name of *sáttvic* Gift.

But that which calls for due return,
or has for aim some gain to self,
Or rids of troublesome requests,—
as '*rájasic*' that gift is known.

Gifts out of time and place, on such
as are not fit, [by fools] bestowed,—
Without good grace, or with contempt,
gifts '*támasic*' are these declared.

¶'OM TAT SAT'—This is handed down
as triple Word denoting BRAHM.
Bráhmaṇas, Vedas, sacred Rites
by This were all ordained of yore.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

इति **श्रद्धात्रयविभागयोगो** नाम
सप्तदशोऽध्यायः ॥



Therefore while uttering 'OM' all deeds
of penance, sacrifice and gift—
Ordained by Scripture—at all times
are done by them that teach of BRAHM

While uttering 'TAT', all gain forsworn,
penance, and sacrificial deeds,
And various deeds of pious gift,
are done by them that Freedom crave

For what is true and what is good,
the one word 'SAT' if fitly used,
This syllable applies as well,
O Pārtha, to a worthy deed

A steadfast life of Sacrifice
and Gift, and Penance, too, is 'SAT',
And every deed with such an aim
is also fitly labelled 'SAT'

All sacrifice, gift, penance—yea,
whatever deed, with Faith left out,
That deed, O, Friend, is called '*asat*'
it IS NOT, either 'there' or 'here'

Chapter the Seventeenth, entitled
THE DISTINCTION OF THE THREE KINDS OF FAITH ETC
ends here

अष्टादशोऽध्यायः ॥

अर्जुन उवाच—

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

श्रीभगवानुवाच—

काम्यानां कर्मणां न्यासं संन्यास कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

CHAPTER THE EIGHTEENTH.

Arjuna said:

FAIN would I, Long-Armed MASTER mine, 1
about '*sannyāsa*' know the truth,
Of '*tyāga*' too, O Lord of Sense—
considered as two things apart*.

The Blessed One spoke:

To cease *from* deeds desire-stained 2
by thinkers is '*sannyāsa*' called;
While clear-eyed Men by '*tyāga*' mean
renouncing gain *in* all one's deeds.

One class of subtle minds suggests 3
that *action*, as impure, be shunned,
While others say: 'Let none shun deeds
of Penance, Gift and Sacrifice.'

Now hear My settled Views about 4
this '*tyāga*'§, best of Bharatas.
Tyāga, thou tiger among men,
as being of three kinds is sung.

---

* The Master's *own* reply, in verses 4-12, absolutely overlooks this clause, and takes *sannyāsa* and *tyāga* as synonyms, merely distinguishing between true *sannyāsa* or *tyāga*, *i. e.*, heart-renunciation *in* action, and false *sannyāsa* or *tyāga*, *i. e.*, the giving up *of* action. Both roots, '*sam-ni-as*' and '*tyaj*', mean 'to give up, throw up, renounce'. They are used as synonyms in verses 7 and 12. § or *sannyāsa*.

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

Deeds of Gift, Penance, Sacrifice, 5
  are wanted, hence must not be dropped.
Gift, Penance, Sacrifice, alone
  can make those subtle thinkers† pure.

But e'en *such* acts, for this, must be 6
  impersonally done, all gain
Renounced. O Pārtha, here thou hast
  My sure conviction, past recall.

One's bounden duty to 'renounce' 7
  is step that naught can justify.
Such '*tyāga*' counts as *tāmasic*,
  to mental aberration due.

Whoso, with thought, "How painful, this!" 8
‡ from fear of strain gives up a deed,
Makes but a '*tyāga*' passion-stained,
  and cannot reap true *Tyāga*'s fruit!

But whoso, thinking, "It is due", 9
  takes up what Duty bids him do,
Impersonal, unmoved by gain,—
  as *sāttvic* is his *Tyāga* known.

The true Renouncer, *Sattva*-merged, 10
  of Insight deep, all doubt-knots cut,
Has no contempt for humble tasks,
  while lofty Duties bind Him not.

† of verse 3. ‡ Final PEACE (xii, 12) "The labourer is worthy of his hire."

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

It cannot be that Man in form should altogether cease from act 11
Whoso renounces action's fruit, a true Renouncer He is called.

Unwelcome, welcome, mixed as well, the threefold fruit of deeds awaits, 12
Hereafter, unrenouncing souls, but never Them that have renounced

¶Learn thou from Me, O long-armed Friend, the following factors five, to which 13
The findings of Perception true ascribe the birth of every deed —

The Fulcrum*, next, the 'agent', (mind), the body-tool with parts diverse, 14
Exertion§ in its various modes, and Destiny§, the fifth of all

Whatever act man undertakes, with body, or with speech or mind,— 15
No matter whether right or wrong,— these five alone its factors are

This being so whatever man from lack of Insight‡ to perceive, 16
As active pow'r the LONE SELF sees,— O Friend, that dullard *fails to see*

* The seat of control, *buddhi* (See GOSPEL OF LIFE)
§ The cumulative result of all previous exertion
‡ *buddhi* in its other aspect See (G of L)

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

But he whose Heart† is 'I'-hood-free, 17
whose Insight* is unmarred by stain,
E'en though he slaughter all these folk,
He slays not, and cannot be bound

¶Knowledge, the knower, the thing to know,— 18
these, threefold, give impulse to act
The means of act‡, the agent, act,—
these, threefold, go to clinch the deed

¶The Science of the Moods§ declares 19
that knowledge, action, agent too,
Fall into three, from Nature's Moods
Hear thou a clear account thereof

The Knowledge thanks to which Man sees 20
One changeless LIFE in all that lives,
'Mid seeming parted forms at One,
as *sâttvic* Knowledge that know thou.

The knowledge which, in creatures all, 21
(its own apartness cause of this)
So many 'lives' distinct perceives,—
that knowledge know as *rajasic*

The baseless 'knowledge' which but clings 22
to some one thing as all in all,
Straitly hedged in,—yea, blinking fact,—
such 'knowledge' counts as *tamasic*'

* *buddhi*, in its other aspect (See G of L) † *bhūta* nature ‡ 'Instrument' body § *guṇa* See xiv, xvii

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते वहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

अनुवन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

* Duty, impersonally done, 23
  swayed neither by desire nor hate,
Without anxiety for gain,
  goes by the name of *sâttvic* Act.

Next, prompted by the greed of gain, 24
  or with self conscious pride performed,
With fulsome sense of weighty toil,—
  as *râjasic* in action known.

But acts through aberration done, 25
  not recking upshot—loss or death—
Nor yet one's power to perform,—
  as *tâmasic* such acts are held.

*Impersonal, without conceit, 26
  incarnate Steadiness and Will,
Unswayed by failure or success,
  a *sâttvic* Agent man is called.

All-passion, moved by lust of gain, 27
  greedy, malevolent, impure,
Convulsed by storms of joy and grief,—
  the agent is called *râjasic*.

Erratic, vulgar, obstinate, 28
  deceitful, noxious, indolent,
Down-hearted, ever putting off,—
  such is the agent *tâmasic*.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

¶Insight and will* fall into three 29
according to the threefold Moods.
Lend ear, O Wealth-Winner, while I
detail these, each in turn, for thee.

¶Forthgoing and indrawing *both*; 30
act fit, unfit; fear, fearlessness;
Restraint *and* freedom,—knowing these,
Insight is reckoned *sāttvic*, pure.

Now, 'insight' whereby right and wrong, 31
things to be done, things to be shunned,
Are seen awry, not as they are,—
such insight counts as *rājasic*.

That 'insight' which, in darkness whelmed, 32
imagines evil to be good,
And sees all matters upside down,—
is, Pārtha, known as *tāmasic*.

¶That Will by which the Man controls 33
all works of mind, and life, and sense,
In rock-secure At-One-ment fixed,—
that Will is reckoned *sāttvic*, pure.

But that by which a man cleaves fast 34
to custom, pleasure, property,—
Such personal, gain-greedy will
is fitly reckoned *rājasic*.

* *buddhi* and *dhṛti*, really the two aspects of *buddhi* (See G. of L

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

The 'will' by which one *will not* slough sloth, fear, grief gloom, insanity,— 35
O Pārtha, such pig headed 'will' is rightly labelled *tamasic*

¶And now anent the threefold Joy, hear thou, O Bull of Bharat's Race 36
To practise *this* gives sure Delight and leads unto the Death of pain

The Joy that first like poison tastes, but turns to Nectar in the end, 37
From purity of Mind and Will arisen,—that is *sattvic* Joy

The joy which, coupling sense and things, appears at first as nectar sweet 38
But turns to poison in the end,— that joy is reckoned *rajasic*

That which, at first—and after, too,— tends but to stupefy the mind, 39
Of sheer sloth, sleep and stupor sprung,— that 'joy' is known as *tamasic*

¶There does not live or 'here on Earth, or 'there, in Heav n, among the Gods, 40
A single creature that is free from these three Moods, of Nature sprung

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

कृषिगोरक्ष्यवाणिज्यं वैश्यं कर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

¶To priestly,* ruling,† merchant class,§ 41
and labour-class,§ O scourge of foes,
Their several duties are prescribed
according to their Moods|| inborn

Peace Self control, austerity, 42
uprightness, patience, purity,
Self knowledge, science, godliness,
are Priestly Duty, Nature sprung

Prowess, effulgence, Will strength, skill, 43
a back ne er turned on foe in war,
Benevolence and lordliness
are Ruler's Duty, Nature sprung

Husbandry, cattle raising, trade, 44
are Merchant's duty, Nature sprung,
While menial work, for labour class,
is bounden Duty, Nature sprung

¶ Each minding his own share of work, 45
Man reaches to the Perfect State
How, to his life work wholly vowed,
Man gains Perfection, hear from ME

¶From Whom Creation s Tide streams forth, 46
by Whom this All in Space is spread,—
His work to HIM in Worship vowed
the Son of MAN Perfection finds

---

* *brahma* = † *kshatriya* § *vaishya* || *shūdra* $ *gu a*

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

सिद्धिं प्राप्तो यथा ब्रह्म तथाऽऽप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

बुद्ध्या विशुद्धया युक्तो धृत्याऽऽत्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

Better one's thankless Duty, far, 47
than alien task, tho' well-performed.
Who acts as his [true] Nature bids,
incurs thereby no taint of sin.

His innate Duty, Kunti's son, 48
though tainted, let no man desert:
For, as [new-kindled] fire in smoke,
all early growths are wrapped in Sin.

The Man whose Heart nowhere adheres, 49
SELF-mastered, all desires at rest,
By [inner] laying-down attains
the Pow'r of perfect Actlessness.

This Power won, how, after that, 50
he reaches BRAHMA, hear from Me
In fewest words,—that BRAHM Which is
the final State of SELFHOOD true.

Self knit, at-One through Will made pure, 51
his Mind held back in firm control,
Sound and all other 'things' shut out,
desire and hate alike cast off,—

In solitude, abstemious, 52
speech, body, mind, controlled by Will,
On naught save Contemplation bent,
in armour of Dispassion clad,—

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

All egotism, pride, violence, 53
lust, wrath, ambition, shaken off,
Past 'my'-ness, having come to Peace,
he cannot help becoming BRAHM!

To BRAHM transformed, his sheaths grown pure, 54
he neither grieves nor longs for aught,
Of equal Heart to all that lives,
LOVE passing ken is His for ME §

Through LOVE He knows ME utterly, 55
knows WHO and WHAT I am in truth,
And, knowing ME in truth, forthwith
He merges in that SELF of Mine

Though e'er at work in every way 56
the Man who thus has merged in ME,
By My grace dwells at perfect Rest
in My Eternal, changeless STATE

* Renouncing all thy deeds by Mind 57
in ME —My SELF thy only Goal,—
On Will at One-ment take thy stand,
and keep thy Mind intent on ME

Remembering ME, thou lt—by My Grace— 58
o'er every trial safely tide
But if, from egotism, thou wilt
not listen, thou shalt be undone

---

‡ i e, his own true Self § The ALL SELF

यद्यहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

If, fortified in egotism — 59
thou thinkest, "Sure I *will not* fight
Of no avail this choice of thine
thy Nature will perforce compel

Kauntêya, bound by thy own Past* — 60
which thy own Nature traced for thee,
What glamour's voice now bids thee shirk
thou shalt perforce be *made* to do

The LORD, at Rest within the heart — 61
of every thing create, abides
And whirls all creatures round and round
by glamour on His Wheel held fast

To HIM do thou for shelter fly — 62
with *thy whole being* Bhârata!
His Grace shall bear thee safe across
to His eternal, changeless STATE *

"This GNOSIS thus passed on to thee— — 63
than Secrecy more secret far,—
First in its fulness ponder it
then *do what thou art moved to do*

¶To My final Word the Secret — 64
of all secrets, once more hearken
I yearn with steadfast LOVE for thee,
hence speak that which is Good for thee

* *karma* destiny, the cosmic *sense of continuity* not the paralysis of initiative * or 'to Thy eternal changeless HOME'

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयम् ॥ ६८ ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

Thy Mind be Mine, thy Love be Mine, 65
  thy Sacrifice, thy Homage—Mine
Thou'lt come to ME, I pledge thee here
  My Troth, for Thou art dear to ME!

All 'merit'-tangles brushed aside 66
  seek Shelter, Thou, in ME alone
Be sure that from all bonds of sin
  I'll set Thee free, O Love grieve not!

¶Repeat not this My Word, to one
  who penance lacks or holy Love,
Or who lends not a willing ear,
  or whose proud mind finds fault with ME

But who this deepest Secret tells 68
  among My Lovers—(Friends of all)—
Such deed of highest Love for ME
  shall surely draw him nigh to ME

Nor lives there one in all mankind 69
  who dearer Service does to ME
Therefore no other man on Earth
  shall be more dearly loved of ME

And whoso studies this converse 70
  of Holiness 'twixt Thee and ME,—
With Wisdom Sacrifice that man
  performs My Worship, thus I deem

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान प्राप्नुयात्पुण्यकर्मणाम् ॥

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥ ७२ ॥

अर्जुन उवाच—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

संजय उवाच—

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौपमद्भुतं रोमहर्षणम् ॥ ७४ ॥

व्यासप्रसादाच्छ्रुतवानिमं गुह्यतमं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

Yea, e'en the man who merely hears with faith, and pure uncarping mind§;— 71
That man shall enter, when set free, the radiant spheres where dwell the Just.

¶And now, O Friend, has this been heard by thee with single-pointed mind? 72
Is thy negation-glamour now *dispelled, Thou Heir to Boundless Wealth?*

Arjuna replied:
The glamour, changeless Lord, is fled 73
Remembrance, by Thy Grace, has come!
Here I stand firm, my doubts all fled, prepared to act as Thou dost bid.

Sanjaya concluded
Thus have I heard, O mighty King, 74
the Conversation, wonderful,
Soul-thrilling, of the Lord of Life with noble-minded Arjuna

By Vyāsa's favour I have heard 75
the deepest of all Mysteries,—
AT-ONE-MENT,—from the very Lips *of Kṛshṇa, Lord of Unity*

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§ Not finding fault with what he cannot yet understand

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

इति मोक्षसंन्यासयोगो नाम
अष्टादशोऽध्यायः ॥

इति श्रीमद्भगवद्गीता समाप्ता ॥



O King, remembering, remembering 76
That Conversation, mystic, wonderful,
Of Krishna* with Arjuna His Friend,
Joy wells up in me again and yet again

Also remembering, remembering 77
That Vision of HIS, more than wonderful,
Awestruck with utterance am I, O King,
And my Joy wells up again and yet again

Wherever is Krishna the Master of Yóga, 78
Wherever is Pártha the Archer,
There are Prosperity, Victory, Happiness,—
Trustworthy Guidance is *there*, I deem

* The 'Hairy One', or the Lord of Rays

Chapter the Eighteenth called
RENUNCIATION AND LIBERATION,
ends here

Here the Bhagavad-Gita ends.



ERRATA.

PAGE.	LINE.	INSTEAD OF	READ
2	4	Shalya	Shailya
5	6	Sleep	Sense
16	3	Even then, O long-armed hero,	O long-armed hero, even then,
,,	4	for Him	the this
17	9	[illegible]	[illegible]
19	16	Movement-fixed	in Yoga fixed
26	7	Indeed, while working thus detached,	Indeed, man, working thus detached,
,,	8	man grows into the whole of MAN	wins entrance to the PATH beyond.
29	25	sin.	sin,
११	५	[illegible]	[illegible]
११	४	विशिष्यते	विशिष्यते ।

in this respect. " Nor yet canst thou ever even in fancy be (guilty of) going after other people's wives. " (R. III. 9. 5-6) Even Kaikeyi testifies to this: " Rama does not look with his eyes upon another's wife. " (R. II. 72. 48) Hanuman is filled with some regret at his seeing the harem of Ravana. " Beholding a female who is the righteously wedded wife of another, while she is asleep, verily causes loss of righteousness." (R. V. 11. 38.) Laxman confesses his ignorance of the ornaments of Sita because he had never looked full in her face. " I do not know her bracelets : I do not know her ear-rings but I know full well her bangles on acount of my always bowing down unto her feet." × (R. IV. 6. 22-23.)

This high ideal of chastity is often modified. The practice of Niyoga or Levirate was departure from this ideal. Pandu even asks his wife to have connection with some person to secure sons for him during his life-time. He traces the evolution of marriage from a state of promiscuous relationships. ' Women were not formerly immured within houses and dependent on husbands and other relations. They used to go

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× नाहं जानामि केयूरे नाहं जानामि कुण्डले ।
नूपुरे त्वभिजानामि नित्यं पादाभिवन्दनात् ॥

freely enjoying as much as they liked. They did not then adhere to their husbands faithfully, and yet they were not regarded sinful, for that was the sanctioned usage of the times. That very usage is followed to this day by birds and beasts without any exhibition of jealousy. That practice, sanctioned by precedent, is applauded by great Rishis. The pratice is yet regarded with respect amongst the northern Kurus. Indeed, that usage so lenient to women, has the sanction of antiquity. The present practice, however, (of women being confined to one husband for life) has been established but lately." Pandu then gives this story of Uddalaka. His wife was once being taken away by a Brahmin, in the presence of her son, who became very angry at this. Upon this Uddalaka says: "This is the practice sanctioned by antiquity. The women of all orders in the world are free. O son, men in this matter, as regards their respective orders act like kine." The Rishi's son Swetaketu, however, disapproved of usage and established in the world the present practice as regards men and women. Accordingly, since the establishment of the present usage, it is sinful for women not to adhere to their husbands...The woman, also, who being

commanded by her husband to raise offspring refuses to do his bidding becomes equally sinful. (Adi. 128. 3–48). Many other passages also indicate possible modifications in the rigorous practice of chastity. Virgins were once said to possess special freedom. "It is because a virgin desireth the company of every one, that she has received the appellation of Kanya, from the root Kama meaning to desire. Therefore, a virgin is by nature free in this world......That all men and women should be bound by no restraints is the law of nature. The opposite condition is the perversion of the natural state." (Vana. 308. 12–16.) Another curious idea is that women's wishes must be gratified by males especially in season. It is a duty. "That male person, who being solicited by a woman in season doth not grant her wishes, is called, by those cognisant of the Vedas as a slayer of the embryo. He who solicited in secret by a woman full of desire and in season, goeth not unto her loseth virtue and is called by the learned a killer of the embryo. O son of Bhrigu, for these reasons, and anxious to avoid sin, I went unto Sharmistha." (Adi. 77, 54–56.) The prime function of maternity was so important for females, that chastity was often subordinated to

the utilitarian consideration of raising offsprings. "And when the Earth was thus deprived of Kshatriyas by that great Rishi, the Kshatriya ladies all over the land raised offsprings by means of Brahmins skilled in the Vedas. It has been said that the son so raised belongeth to him that had married the mother. And the Kshatriya ladies went unto the Brahmins not lustfully, but from motives of virtue. Indeed, it was thus that the Kshatriya race was revived." (Adi. 113, 5-7.) Narada has bold views on the subject. "A man is not punishable as an adulterer for having intercourse with the wife of one who has left his wife without her fault, or of one impotent, or consumptive, if the woman herself consents to it." (Narada XII. 61.) Connection with a virgin girl is allowed, but the man must be ready to marry her. " When, however, he has connection with a willing maiden, it is no offence, but he shall bestow ornaments on her, honour her (with other presents) and (lawfully) espouse her. " (Narada XII. 72.) " Intercourse is permitted with a wanton woman, who belongs to another than the Brahmin's caste, or a prostitute or a female slave, or a female not restrained by her master, if these women belong to a lower

caste than oneself: but with a woman of superior caste, intercourse is prohibited. When, however, such a woman is the kept mistress (of another man, intercourse with her) is as criminal as (intercourse) with another's wife. " (Narada. XII. 78. 79.) (Manu VIII. 362). Manu recognises the illegitimate unions but considers the offsprings as possessing varying degrees of rights. (M. IX. 167-173). A man may lawfully remarry a wife who has deserted him and known another man. (M. IX. 176). The idea, that women are intrinsically pure and hence free from all guilt, is frequently expressed. "Practices of women are not to be discussed; (they are always) pure; rain-drops are always unsullied; and so the dust driven by the wind." (Atri 258). " A woman is not sullied by being known by another; nor a Brahmin, by (harmful) Vedic rites, nor (a river) water, by urine and excreta; nor fire by burning impure articles. Women were first enjoyed by the celestials; then by the moon, the Gandharvas, and the Fires. Afterwards men came to enjoy them. They are never affected by any sin. When a woman conceives by being known by an Asawarna (one belonging to a higher caste than her), she remains impure

as long as she does not give birth to a child...If despite her complete unwillingness, a woman is known deceitfully, forcibly, or stealthily, that woman, unaffected by any sin, should not be renounced; for she has not done so willingly. The woman, who has once been known by the Mlechhas, or by the perpetrators of crimes become purified with the Prajapatya and the menstrual flow." (Atri 189–197)

The Hindu ideal of purity is undoubtedly high; but it often makes enormous concessions to various circumstances. Adultery, however, stands condemned and its varieties are distinguished. "Sexual intercourse is of eight kinds :—viz., thinking of woman, talking (about her), dalliance with a woman, looking (at a woman with an impure desire), speaking to her secretly, determination (for holding a sexual congress), persistent endeavour (for doing it), and the actual deed. This should never be thought or spoken of, nor should it ever be done." (Daksha VII. 31–33). No greater sin exists on earth than carrying away another's wife. (R. III. 38. 30) "Nothing so shortens the life of a man in this world as the act of (clandestinely) visiting another's wife." (M. III. 134). All adulterers

are to be expelled from the country. "The king, having clumsily mutilated their persons, shall cause the defilers of other men's wives to be banished from the country, since it is through such men that hybridisation of castes is effected; and intermixture of castes is the primal cause of vice which leads to universal destruction." (M. VIII. 352-353). All activities which are connected with adultery are punished. Suspected persons must not talk with other men's wives; or they are punished with a fine of hundred Panas. (M. VIII. 354-355). A person is to be fined one gold coin if he talks with another's wife although forbidden to do so. (M. VIII. 361). "If one accosts, and converses with another's wife in a lonely wood or forest, or at a holy pool or confluence of rivers, he shall be guilty of the offence of adultery punishable with a fine of one thousand Panas. Sending presents of scents and flower-garlands to another's wife, cutting jokes with or embracing her, touching her ornaments and catching hold of her wearing apparel, and eating or sharing the same bed-stead with her are acts which are said to constitute the Stri-sangraha (adultery with another's wife). A woman, who tolerates being touched at her private parts by a

man, and a man, who tolerates similarly being touched by her, are said to be guilty of adultery by mutual consent. (M. VIII. 356-358). Adultery with an unwilling woman is more heinous and amounts to a rape. He, who defiles a maid not amatively disposed, should be punished (with the mutilation of his reproductive organ). (M. VIII. 364). "The fingers of him, who forcibly ruptures the hymen of a virgin therewith, shall be clipped off and he shall be further liable to pay a fine of six hundred Panas." (M. VIII. 367).

Women are held equally responsible for all participation in forbidden intercourse. "A wife who out of pride of personal beauty and opulent relationship, has made transgression against her husband, the king shall cause to be devoured by ferocious dogs in a well-crowded locality." (M. VIII. 371.) Adultery is the main ground upon which the desertion of a wife can be justified. "(One should make) an unchaste wife – deprived of (all her) rights, living poorly, taking only a morsel of food, always lying on earth, – living in his own house." (Yaj. I. 70 Narada. XII. 91.) "The woman having intercourse with four different men is called a Swairini, while she having intercourse with five becometh a harlot." (Adi. 132. 64.)

The rape of a woman on a woman is referred to. " A girl committing the same offence (forcibly rupturing the hymen of a virgin) upon another girl be punished with stripes and a fine of two hundred Panas." (M. VIII. 369.) A woman, who is the victim of a rape, is allowed to expiate her condition by an ordinary penance. A woman forcibly ravished by a man in captivity, as well as she, who accommodates a man on account of being physically overpowered or out of a sense of danger to her life, should regain her purity by practising a Santapana penance. (Parashara X. 20.)

The illicit connections possess varying degrees of guilt according as the objects of these are of different castes. The highest form of pecuniary punishment is the penalty, if adultery is committed by a man with a woman of the same caste; the second form is (the penalty) when a similar offence is committed with a woman of a lower caste. Death (is the penalty when it is committed with) a woman of a higher caste. The cutting of the nose etc. is the penalty for women. " (Yaj. II. 289.) Adultery with a woman of an inferior caste is not an offence: but rape is not permitted. " No offence is

committed, if a maiden of an inferior caste is lustfully disposed of, otherwise there is a penalty (for the offence). (If a woman of an inferior caste) is ravished (against her will with scratches of her person, made) by nails, the cutting off of fingers (is the penalty) Death (is the penalty, if a similar 'offence is committed with) a woman of a higher caste. ' (Yaj. II. 291.) A Shudra is punished with the mutilation of his organ or loss of his life and forfeiture of his estate for connection with a woman of a higher caste. (M. VIII. 374–375–379)

Now we will deal with varieties of defects of blood on the part of males. Wanton asser tions concerning another woman are forbidden. " When a man actuated by vanity, folly, or braggartism, declares himself that he has enjoyed the love of a certain woman, that is also termed an adulterous proceeding. " (Narada XII, 69.) " For making known the real defects of a maiden (one should be made to) pay (a fine of) a hundred Panas, for making a false accusation two hundred. " (Yaj II. 292.) Women in their menses and pregnant women are to be specially avoided. " A highly distressing penance is laid down for the expiation of his sin, who co-habits

with a woman in her menses or with one who is in the family way, or with a degraded wóman." (Samvarta. 163) The connection with low-born and degraded females is to be deprecated. "If one knows them (the women of the Chandalas etc.) willingly and procreates children, he is degraded to the same caste; there is no doubt in it for that man is born as her son." (Atri. 184.) A wife also is not fit to be enjoyed in all ways. "By knowing a dead wife one is born as one whose wife dies......By knowing one's own wife who is initiated, one is born suffering from the vitiation of blood." (Shatatapa. 31–34) All unnatural intercourse is severely condemned. "By co-habiting with a beast, one is born, suffering from urinary diseases." (Shatatapa. 36) "Having gone to a she-animal, prostitute, she-buffalo, she-camel, female monkey, she-ass, one should practise penance." (Parashara. X. 15) "By discharging semen into unhuman females except a cow, into a woman in her menses, into others that have no female organs (i. e. a male or a eunuch) or into water should perform the penance of Santapana." (Atri 268.) "A person holding an intercourse (with his wife) at any other place but the sexual organ; or knowing a

religious mendicant should be punished with twenty-four Panas." (Yaj. II. 296.) " The ancestors of a man who commits intercourse through the mouth of his wedded wife, feed that month on his semen; for unnatural intercourse is against the sacred law." (Vasishtha. X.) " An emission of one's semen during sleep, or out of fright, or on account of a disease should be atoned by begging for seven days......An act of masturbation should be atoned for in the following ways. Observing perfect continence, a masturbator should stand up from sunrise to sunset and take a single meal each day." (Gautama XXIV.) Waste of semen in connection with eunuchs, barren women, sexless beings is equal to Brahmanicide. (Anu. 213. 2-4).

The enormity of all acts of incest is exposed. "Sexual connection with one's mother, or daughter or daughter-in-law are crimes in the highest degree...Such criminals should proceed to flames; for there is not any other way to atone for their crime." (Vishnu. XXXIV. 1-2) " Killing a Brahmin, drinking spirituous liquor, stealing the gold of a Brahmin, and sexual connection with a Guru's wife are high crimes......Sexual connection with the wife of a paternal uncle, of

a maternal grandfather, of a maternal uncle, of a father-in-law, or of the king, are crimes equal to sexual connection with a Guru's wife. And so is sexual intercourse with the father's or mother's sister and with one's own sister. And the sexual connection with the wife of a learned Brahmin, or a priest, or an Upadhyaya or a friend. And with a sister's female friend, with a woman of his own race, with a woman belonging to the Brahmin caste, with a (Brahmin) maiden, with. a low caste woman, with a woman in her courses, with a woman come for protection, with a female ascetic, and with a woman entrusted to one's own care." (Vishnu. XXXVI. 4-7.) Narada lays down excision of the organ as the only punishment for incest. (Narada. XII. 73-75.)

The following passage from the Skanda Purana as regards harlots is interesting: "The Veshyas are known as Kalavati, Rambha, Nayika, Ulukhali. Among Veshyas, the Nayika is known by her beauty, and is celebrated for the splendour of her dress. Kalavati is versed in amorous intercourse and is one who has worked for the art of singing, and Rambha is known to be adept in matters of beauty, art, and dress. That woman who always has intercourse with two, three, or

six men, and who is absolutely wanting in art or beauty, is known as Ulukhali. That woman who abandons her own husband and goes to another man of her own Varna out of love (for him) is called a Swairini. Restrained in speech, and restricting herself to intercourse with a man of higher tribe she is regarded as a Dharma-patni, and is considered as a Pativrata even among harlots. She, who having once accepted a fee from one man does not desire another who offers one or many rupees, or one who offers the (sovereignty) over the three worlds, or even Indra, even though a Veshya, is to be regarded a virtuous and chaste woman, and is respected as a lawfully married wife."

XI. Obedience to Elders.

A coherent type of family organization was already established very early – the main features of which survive in the Hindu Society to this day. Its essential basis was the authority of elders. A measureless devotion towards the parents and Gurus is demanded by the Hindu ideas. There is scarcely any limit to the amount of obedience and love and gratitude which children are expected to cherish for their parents. "Eagerly they who hear his word fulfil his wish as sons obey their father's behest." (Rg. I. 68, 5.) "Like a son following his father's wishes, grant to this family success and safety." (Rg. IX. 97, 30.) Sons are said to express their affection in various ways. "One seeks another as he talks and greets him with cries of pleasure as a son his father." (Rg. VII. 130. 3.) "We come with gifts of pleasant food, invoking thee (Indra), as sons invite a sire." (Rg. I. 103, 1.) "I bend to thee as thou approachest, Rudra, even as a boy before the sire who greets him." (Rg. II. 33, 12.) The mere word of a father is a law to a son; accord-

ingly, Rama consents to renounce kingdom and go to the forest with the utmost readiness. This is no external obedience; the position is accepted with all willingness. (प्रीत्या च नियमेन च।) (R. II. 25, 3.) The ethical value of the worship of parents is very high. "Truth, almsgiving, honour and sacrifices with profuse gifts are not so strengthening (in the life to come) as the services rendered unto the parents. Heaven, wealth, grains, learning, son and happiness – nothing remains inaccessible unto us." (R. II. 30, 35-38.) Sons are expected to save their parents from a certain hell called Put, by offering oblations to their manes at sacred places; this is the derivation of the word Putra (son). (R. II. 107, 12.) The dependence of the son on a father's wishes is often extreme. King Ambarisha wanted to perform a sacrifice. The horse was stolen by Indra. He, therefore, requested one sage called Richik, to sell him one of his sons, who might serve as a substitute for the horse. The parents could not part with either the youngest or the eldest son; so the middle one Shunashepa offered himself for sale to be sacrificed in the Yajna of Ambarisha. (R. I. 61, 19-21.) This was indeed an extreme assertion of the parental authority.

The situation sometimes arises when the wishes of the two parents are contradictory. There is a clear answer given to all doubts in such cases. The authority of a father has a prior right to respect, to the authority of the mother. Kaushalya thus appeals to Rama at the time of his departure to the forest. "As the monarch is worthy of reverence unto thee so am I. I do not permit thee to repair hence into the forest. Separated from thee I do not need life or happiness." (R. II. 21, 22-28.) Rama replies: "There is no power in me to transgress my father's behests; bend my head low unto thee. I want to proceed to the forest. The learned Rishi Kandu, who lived in the forest, keeping the word of his father, killed a cow, knowing it to be unrighteousness. In our line the descendants of Sagara, at the command of their father, met with signal destruction, while digging the earth. Rama, the son of Jamdagni, at his father's word decapitated his mother in the forest. These and other godlike personages obeyed heroically the orders of their fathers; and I shall do my father's welfare, therefore.......I am not introducing some such unrighteousness, unfavourable unto thee, that has never been practised before." (R. II. 21, 30-36.)

The Mahabharata enjoins the same worship of parents. " He conquereth both the worlds that payeth homage unto his father and mother, and preceptor, and Agni, and fifthly the soul. " (Vana. 160. 14) Among sons, he is entitled to the greatest regard who serves his parents most and not he who is eldest or most learned. " The wise say that he is no son who disobeys his father. That son, however, who doth the bidding of his parents, who seeketh good, who is agreeable to them, is indeed the best of sons." (Adi. 79. 25. 26) The following passage is full of the feeling of reverence which the father naturally inspires in a Hindu son. " The father places his own self within the mother's womb, and takes birth as the son, for continuing his practices, conduct, name, and race......The words uttered by the sire while performing the initial rite after birth, and those that were uttered by him on the occasion of the subsidiary rite (after the return from the preceptor's abode) are sufficient (evidence) for the reverence due to him. In consequence of his bringing up the son and instructing him, the sire is the son's foremost of superiors and the highest religion. The very Vedas lay it down

as certain that the son should regard what his sire says as his highest duty. Unto the sire the son is only a source of joy. Unto the son, however, the father is all. The body and all else that the son owns have the sire alone for their giver. Hence, the behests of the sire should be obeyed without ever questioning them in the least. The very sins of one that obeys one's sire are cleansed (by such obedience). The sire is the giver of all articles of enjoyment, of all articles of food, of instructions in the Vedas, and of all other knowledge regarding this world." (Shanti. 272. 11-23) A full measure of respect and protection should be extended to the parents. "The father, the mother, and the preceptor should never be insulted...They that injure in thought and deed their preceptors or fathers, or mothers incur the sin of killing a fœtus. There is no sinner in the world equal to them. That son of the sire's loins and mother's womb being brought up by them does not support them when he comes to age, incurs the sin of killing a fœtus. There is no sinner in the world like unto him." (Shanti. 108. 29-31) "He, who, without adequate cause casts off his sire, mother, or preceptor, surely becomes fallen." (Shanti. 163. 63)

Manu's ideas about filial piety are the same. (M. II. 227-235).

Ancestor-worship prevalent among the Hindus indicates their great regard for their parents even after their death. It insures reverence for the past, and consequent organic continuity of future development. The ceremony was called Shraddha. "Come hither Fathers, who deserve the Soma, by the deep-pathways which the Fathers travel. Bestow upon us life and store of children, and favour us with increase of riches." (Av. XVIII. 4. 62).

Worship of mother is a specially pleasing feature of Hindu morality. It is useless, we believe, to trace in early records any proofs of matriarchy. However, it is clear that woman attains greatest sanctity in her capacity of a mother. All the devotion which is to be directed to the father is to be shared by the mother as well. "A mother should be as much regarded by a son as a father." (R. II. 101-21). Yaksha asks Yudhishthira: "What is weightier than the earth itself? What is higher than the heavens?" He replies: "The mother is weightier than the earth; the father is higher than the heavens." (Vana. 314. 62). Mother's services

to the child are simply incalculable; all these deserve reciprocal regard on the part of the child. "I shall now think upon (what is due to) the mother. Of this union of five elements in me due to my birth as a human being, the mother is the (chief) cause as the fire-sticks of fire... She is the panacea for all kinds of calamities. The existence of mother invests one with protection; the reverse deprives one of protection. The man, who, though divested of prosperity, enters his house, uttering the words:—O, mother! hath not to indulge in grief. Nor doth decrepitude assail him. A person, whose mother exists, even if he happens to be possessed of sons and grandsons, and if he is hundred years old, looks like a child but two years age. Able or disabled, lean or robust, the son is always protected by the mother. None else, according to ordinances is the son's protector. Then doth the son become old, then doth he become stricken with grief, then doth the world look empty in his eyes, when he becomes deprived of his mother. There is no shelter like the mother. There is no refuge like the mother. There is no defence like the mother, there is none so dear as the mother." (Shanti. 272. 24-43). Very often the

authority of the mother becomes almost paramount. Kunti asks her sons to enjoy the alms they had obtained, not knowing that the alms that they had brought was a lady. This creates a delicate situation for the five brothers; but considering that unquestionable obedience is due to the wishes of the mother, they took Draupadi as a common wife. Hindu writers with a rare insight often place mother in the very forefront of Elders as a person worthy of respect. " मातृदेवो भव " ' Let mother to you be a deity. ' " O foremost of all that are acquainted with the rules of morality, it is said that obedience to superiors is ever meritorious. Amongst all superiors, it is well known that the mother is the foremost. Even she hath commanded us to enjoy Draupadi as we do anything obtained as alms. It is for this that I regard the act as virtuous. " (Adi. 211. 16–17). " An Acharya excels ten Upadhyayas, a father excels a hundred Acharyas, and a mother excels a thousand fathers in veneration. " (M. II. 145). " There is no duty higher than truth. There is no superior more worthy of reverence than the mother. " (Shanti. 351. 18). Displeasure of mother is, therefore, at all costs, to be avoided. " And the son that

doth not protect his mother when her husband is dead also suffereth disgrace." (Vana. 294. 36). "Remedies certainly exist for all curses, but no remedy can avail those cursed by their mother." (Adi. 37. 4).

The parental authority, as is apparent, is pushed beyond its legitimate limits. An unquestioning obedience to their wishes good or bad is considered to be the due of the parents. The case of Shunashepa shows that a child must be sold at the will of his parents. The story of Parashurama reveals the length to which a son is required to go in fulfilment of a father's wishes. He killed his mother at the command of his father. Jajali says: "I consider it to be my highest duty to do what is agreeable to them though it be not strictly justifiable." (Vana. 217. 19–29). There are, however, definite limits to parental obedience. An unjust wish of parents does occasion protests. Laxman says: "The king is uxorious, old, and therefore of perverted judgment, and is addicted to worldly affairs; being under the influence of his wife and passion, what could he not speak?" (R. II. 21. 3–12). Bharata is full of indignation and hatred towards his mother: "O Kaikeyi, thou hast been guilty of

homicide in consequence of destruction of this race. Do thou go to hell......O thou enemy of mine in the guise of my mother......O slayer of thy husband...thou art a Rakshashi. (demoness)" (R. II. 74. 4-9). Parents may be renounced if they are hopelessly estranged from morality. " A man should renounce a father who is a regicide, or an insultor of the Vedas, or attends on Shudras as a priest, or procures abortion." (Gautama. XXI).

The whole family organization, in fact, is based here upon the reverence of the younger people for their elders. The parental and priestly authority is based upon this principle. It is the same with other elders : they have a general right to respect and obedience at the hands of their juniors. " The elder brother, father, and the instructor—these three should always be regarded in the light of a father if they tread the paths of virtue and morality." (R. IV. 18. 13). Bharata calls Rama his father, brother, and friend. " The eldest brother of one that is noble and cognisant of morality becomes his father. I shall take hold of his feet; he is now my refuge." (R. II. 72. 32-33).

The authority of the elder brother is next to that of the parents. He was largely responsible-

for the morals of his unmarried sisters. (Rg. I. 124. 7. Av. I. 14. 2. iv. 55.) " After the father has ceased to breathe, the eldest brother should be regarded as the father. It is the eldest brother who should assign to them their means of support and protect and cherish them. All the younger brothers should bow to him and obey his authority. Indeed, they should live in dependence upon him; even as they did upon their father while he was alive. " (Anu. 162. 13–15) " The preceptor is the living image of Brahma, the father is that of Prajapati; the mother is the living image of the earth and the uterine brother is one's own image. Hence a man and especially a Brahmin, even when much oppressed by them, shall not insult a father, mother, or an elder brother. " (M. II. 225–226.)

All the other senior relations are entitled to a similar respectful treatment. " One shall stand up in the presence of one's uncles, father-in-law, maternal uncles, and preceptors, although younger than him in years, and welcome them as, I am that so and so etc. (that accost you). A mother's sister, the wife of a maternal uncle, or a father's sister shall be revered as the wife of a Guru. All these are equally venerable as the preceptor's

wife. One shall accost a wife of his elder brother, belonging to his own caste, by clasping her feet; on returning from distant country; one shall accost his aunt and mother-in-law by clasping their feet. One shall behave unto his elder sister, mother's sister, or father's sister, as his own mother; but his brother is the most venerable of all. " (M. II. 130-133.) Ushanas adds to this list the maternal and paternal grandfathers and grandmothers and says: " all of them are spoken of as the female and male elders: one should follow them with mind, words and deeds. " (U. I. 26-27.)

Respect and honour are not to be confined within the family circle; all persons entitled to respect on one ground or the other should be objects of special attention and courtesy. The sin of withholding respect from the worthy people is very great. (पूज्यपूजाव्यतिक्रम :) It was on such a ground that a king suffered from childlessness. Good manners were not deemed idle; they were the very core of morality, of course when they were the fruits of noble natures and loyal hearts. The Hindus hate indeed too much of formality; objects of courtesy must be specially deserving and courtesy must be a matter as much of

heart as of outward etiquette. For very near relations such as wife and husband no code of manners is laid down. "No kind of formal courtesy or obeisance need be observed or made in an assembly of fools or among husbands and wives." (Gautama VI.) Various grounds of respect are mentioned. "Wealth, friends, age, work and erudition are the sources of honour; each succeeding one being more honourable than the preceding one. Among members of the three castes, he, who, has the best of the five above-said qualifications is entitled to the highest honour. Even a Shudra of ninety years shall be respected by the twice-born ones. (Elderliness) among the Brahmins is according to knowledge, that among the Kshatriyas is proportionate to prowess; that among the Vaishyas is proportionate to wealth, that among the Shudras is proportionate to age." (M. II. 136-137, 155.) Nothing entitles a person to greater reverence as possession of high moral and saintly qualities. It is character which ultimately governs all. "If the Ritwij, the Purohita, the preceptor, the Acharya, the disciple, the relative (by marriage) and kinsman, happen to be possessed of learning and free from malice, then they should be deemed worthy of

respect and worship. Those persons that do not possess such qualifications cannot be regarded as worthy of gifts or hospitality. Hence, one should with deliberation examine persons with whom one comes into contact." (Anu. 72, 6-10.) These views reveal a very exalted conception of reverence, – its high value as a part of character, and its useful function in society. The sentiment of hero-worship is very strong in the Hindu mind; but it is directed not merely to persons who display all the pride and pomp of *circumstance* of heroes, but to persons who have any intrinsic moral or intellectual worth whatsoever. Profound reverence is to be felt and duly expressed for all who are our seniors, – be they seniors in age, or wealth, learning, or character. At the same time, the unworthy persons are to be carefully avoided. '*मान्यान्मानय*' – says Bhartrihari: "*Honour those to* whom honour is due." "By worshipping one who should not be worshipped, and by refusing to worship him who should be worshipped, a man incurs the sin of homicide for ever." (Shanti. 290, 17.) "Only they that are firmly devoted to such seniors, that speak what is agreeable to them, that seek their welfare, and that are submissive to them in behaviour, can obtain the

merit of devotion." (Shanti. 303, 1-2.) "The duration of life, fame, and bodily strength of him who sits in the assembly of the old and serves them faithfully are found to increase each day." (M. II. 121.) In those days when learning was not diffused through books, it was specially necessary to wait upon the old people for these were the depositaries of all traditional culture. "It is by the (study of the) Shrutis that a person becometh learned: it is by ascetic practices that one acquireth some great object; it is by serving the old that one becometh wise." (Vana. 314, 50.)

Man feels constraint in the presence of man; good manners remove all this constraint and thus lubricate the wheels of society. "At the advent of an old man, the vital airs of a youth heave up and attempt to leap over to him; they are restored to their normal condition by his rising up from his seat and duly welcoming him in. Having accosted an elderly person, a Brahmin after the accosting, shall enumerate his own name as, I am that so and so who accost you. A Brahmin accoster shall be re-accosted as 'be long-lived, O you handsome-looking one.' In meeting a Brahmin his spiritual good will be the first thing that shall be enquired; similarly the world-

ly peace of a Kshatriya, the opulence of a Vaishya, and the good health of a Shudra are the things that shall be asked after the first meeting. One shall address another man's wife, not related to him by marriage, as Bhavati (revered lady etc.); he shall address the younger sister as, O thou fortunate one (सुभगे)." (M. II. 120, 122, 125, 127, 129.)

It is not to be supposed that all rights exist on one side and all obligations on the other. The younger members of a family are entitled to protection and kindness at the hands of the elders. Parents are all kindness and sweetness to their children. "Whose gracious favour like a father's is most sweet." (Rg. VIII. 75. 4.) "Be sweet as a kind father to a son, O Soma" (Rg. VIII. 48. 4.). "When will you take us by both hands as a dear sire his sons." (Rg. I. 38. I.) "Like a dear son who must be decked." (Rg. XI. 107. 13.) The father is bound to protect his son; and often he becomes the teacher of a son, too. If the boy goes wrong, he punishes him. "Agni claims protection like a son." (Rg. VI. 2. 7) "I from my father have received deep knowledge of the Holy Law." (Rg. VIII. 6. 10) "I singly have sinned many a sin against you, and ye chastised

me as a sire." (Rg. II. 29. 5) A father was condemned for depriving his son of his eyesight when the latter was guilty of extravagance. (Rg. I. 117. 17–18.) Parents also leave their property to their sons. "Thou (Indra) and my mother appear alike, to give me wealth abundantly." (Rg. VIII. 1. 6.) "Men have served thee in many and sundry ways, parting as it were, an aged father's wealth." (Rg. I. 70. 5.) The kindness of parents was at first extended almost equally to both boys and girls. But the Aitareya Brahmana (33. I) shows that girls were falling into contempt. (Also Av. VI. 2. 4.) The father kisses the son as well as the daughters when he returns from a journey. (Gr. G. II. 8. 21. 22. 25.)

Parents are responsible for the protection as well as education of their children. "In consequence of his bringing up the son and instructing him, the sire is the son's foremost of superiors and the highest religion...... The sire is the giver of all articles of enjoyment, of all articles of food, of instruction in the Vedas, and of all other knowledge regarding the world." (Shanti. 272. 11-23) Kalidas mentions the functions of a father:— education (विनयाधान), protection (रक्षण), and maintenance (भरण). Bhavbhuti's masterly definition runs as follows:— "A child is the knot of

joy binding the very essence of the souls of the parents owing to their common affection for it." A child is the objective manifestation of their mutual love, and a perpetual witness to the affections of their souls. A son should, therefore, on no account be abandoned. "Sons support the religion and achievements of men, enhance their joys, and rescue deceased ancestors from hell. It behoveth thee not, therefore, to abandon a son who is such. Therefore, cherish thy own self, truth and virtue, by cherishing thy son...The dedication of a tank is more meritorious than that of a hundred wells. A sacrifice, again, is more meritorious than the dedication of a tank. A son is more meritorious than a sacrifice." (Adi. 99. 24-30) "The mother is but a sheathe of flesh; the son sprung from the father is the father himself......Therefore, Dushyanta, cherish thy son born of Shakuntala. To live forsaking one's living son is a great misfortune." (Adi. 100. 2-4.)

Next to sons, daughters are the objects of all attention. "The son is as one's own self and the daughter is like unto the son. How, therefore, can another take the wealth when one lives in one's own self in the form of one's daughter?"

(Anu. 80. 11-15) The birth of a daughter, hwoever, is not always looked upon with joy, and the Hindu sentiment is not quite unfaithfully reflected in the verse quoted by Sayana. " At the time of her birth a daughter is a source of annoyance to all relatives; at the time of her bestowal she is a source of pecuniary loss; in her youth she is often the seat of much mischief; indeed a daughter burns the very heart of a father. " (Sayana's Com. Ai. Br. 33. 1.) The affection of the Hindus, however, for their daughters is sufficiently keen, as is evinced by the fine verses put in the mouth of Kashyapa at the time of Shakuntala's departure.

The authority of the elders over the younger ones is very clearly asserted. But it is bounded by definite limits. The junior people pay obedience to their elders and in return are bound to get kindness and protection. " One should not chastise by harsh words the son after the sixteenth year, the girls after the twelveth year nor should punish the daughter-in-law. " (S. N. 334 335) Chanakya's verse also is very important. " One should fondle a child for five years, should chastise him upto ten, and when he reaches sixteenth year, he should behave towards him as a

friend." The absolute authority of the parents, therefore, ends at the sixteenth year. "That eldest brother who injures his younger brothers ceases to be regarded as the eldest, and forfeits his share in the family property and deserves to be checked by the king. " (Anu. 162, 2-7.)

The householder's important duty is to see that all the relations are duly protected and maintained. " The chaste wife, step-mother, mother, daughter, father, wife, widowed daughter, or sister who has no offspring, aunt, brother's wife, sister of father or mother, grandfather, preceptor who has no son, father-in-law, uncles, grandson who is young and orphan-these must be maintained carefully to the best of one's ability even under adverse circumstances. One should maintain the families of both parents, friends, wife's family, and the attendants, servants and maid-servants. One should also maintain the poor, the deformed, the stranger, and the helpless. Woe to the person who does not maintain his kith and kin. All his virtues go for nothing. In fact, though living, he is dead. " (S. N. III. 243-253) This whole circle of relatives must be delicately looked to; all of them have power over man's future destiny. " The old, the young,

the afflicted, the wasted, have power over the sky. The eldest brother is like unto the sire himself. The wife and the son are one's own body. One's menial servants are one's own shadow. The daughter is an object of great affection. For these reasons, a householder, endued with learning, observant of duties, and possessed of endurance, should bear without warmth or anxiety, every kind of annoyance and even censure from the last-named relatives. " (Shanti. 249. 18-21)

The relations between masters and servants are to be characterised by a spirit of mutual love and service. (R. VI. 16, 2-9.) " The worst servants desire wealth, the medium want both wealth and fame, the best want fame. Reputation is the wealth of the great." (S. N. II. 836-841.) Rama says to Hanuman: " As long as the worlds will last, so long will your fame and life persist. I may give one life to you for every one act of service of yours; and for the residual services, we shall remain indebted to you." (R. VII. 40, 21-23.) Loyalty to masters is a servant's duty. " One should never desert a good master who has fallen into distress. One should daily wish for the good of him whose

food he has taken even once in life. Should not that of the protector be wished for always"? (S. N. 495–497.) A man attains heaven if he dies for the sake of his master. (R. VI. 92, 9.). *The best servant would not flatter his master*, but be bold enough to tell him the truth. He speaks out: "even when unasked if there be some danger, or if there be something wrong in the affairs, or if the time appointed for some action is seen to be expiring. He should say what is pleasant, true, useful, and virtuous, and always explain to him what is his good on terms of equality." (S. N. II. 441–448.)

But the master's task with regard to his servants is none too easy. Of course, the spirit of devotion on the part of loyal followers carries these often to very difficult heights. "The duties incidental to service are indeed very mysterious; even the yogis cannot efficiently perform these." The masters have to reciprocate the devotion of their followers. In the Uttarram the old servant forgets for the time that Rama is a king and addresses him in the old style "Ramabhadra." When he corrects himself, Rama checks him and says he must address him in his old wonted way. Kalidas

beautifully says that when servants attain success in the great achievements, it is due to the exalted opinion entertained by their masters about them. "That master who doth not give vent to his displeasure with devoted servants zealously pursuing his good, enlisteth the confidence of his servants. In fact, the latter adhere to him even in distress. By confiscating the grants to one's servants or stopping their pay, one should not seek to amass wealth, for even affectionate counsellors deprived of their means of life and enjoyment, turn against him and leave him. (in distress)...That officer who fully understanding the intention of his royal master, dischargeth all duties with alacrity, and who devoted to his master, always telleth what is for his master's good...should be regarded by the king as his own second self." (Udyoga. 37. 22-27) Masters must possess certain qualities if they are to command the devotion of their servants. "A person should never wait upon these six types of men, viz. one that is a foe, one that always errs, one that is wedded to falsehood, one that is wanting in devotion to the good, one that is without affection, and one that always regards himself competent to do anything."

(Udyoga. 37. 37) A master is to share his food with his servants. " One should not make distinctions between one's guests and attendants and kinsmen in matters of food. Equality (in this respect) with servants is applauded." (Shanti. 191. 9) Desertion of servants without any fault on their part is a very sinful act. (R. II. 75. 37) "They who abandon and cast off preceptors and loyal followers without any offence have to sink in hell. " (Anu. 62. 34) Yudhishthira refused to go to heaven leaving the faithful dog who accompanied him. " Hence, O Indra, I should not abandon this dog to-day from desire of my happiness. Even this is my vow steadily pursued, viz, that I never give up a person that is terrified, nor one that is devoted to me nor one that seeks my protection saying that he is destitute, nor one that is afflicted, nor one that has come to me, nor one that is weak in protecting oneself nor one that is solicitous of life. I shall never give up such a one till my life is at end. " ('Mahaprasthanik. 3. 11-12)

The love for one's settled home had sunk deep even in the minds of our Vedic forefathers. It meant the triumph of pastoral and agricultural life over purely nomadic life of the previous

people. Progress of civilisation very early required man to settle down peacefully in one abode, which gradually became the centre of his family and home of all virtue and prosperity. " May he, (Surya) grant us a sheltering home, a house that wards the fierce heat off on every side. " (Rg. V. 44. 7) " Grant us (Rudra) protection, shelter, and a home secure." (Rg. I. 114. 5) Fixity and security are specially valued. Spacious dwellings are objects of frequent prayers. Home derives its peculiar charm from the fact that its prosperity represents the prosperity of the family which it shelters. " Adityas, Gods, vouchsafe that this our home may be praiseworthy, prosperous, our heroes' sure defence. For cattle, for our sons, for our progeny, for life." (Rg. X. 35. 12) The following lines chanted by the traveller as he traces back his footsteps homewards are very expressive of deep passion for home in man's heart and the exact significance of it. " House do not fear, do not tremble; bringing strength we come back. Bringing strength, gaining wealth I come back to the house, rejoicing in my mind. Of which the traveller thinks, in which much joy dwells, the house I call. May it know us as we know it. Hither are called

the cows; hither are called goats and sheep; and the sweet essence of food is called hither to our house. Hither are called many friends; the sweet companionship of friends. May our dwellings be always unharmed with all our men. Rich in sap, rich in milk, refreshing, full of joy and mirth, free from hunger and thirst, O house, do not *fear us. To thee I turn for the sake of safety*, of peace. " (Gr. H. I. 8. 29. 2.)

The community possesses important claims upon everybody, which must *not* be *ignored*. (R. VI. 16. 2-9) Both the advantages and the disadvantages of one's relatives are set forth in the following passage:—" Thou shouldst fear thy kinsmen, as thou shouldst fear death itself. A kinsman can never bear a kinsman's prosperity even as a feudatory chief cannot bear to see the prosperity of his overlord. None but a kinsman can feel joy at the destruction of a kinsman, adorned with sincerity, mildness, liberality, modesty, and truthfulness of speech. They, again, that have not kinsmen, cannot be happy. No men can *be more contemptible than they that are destitute* of kinsmen. A person that has no kinsmen is easily overridden by foes. Kinsmen constitute a refuge of one that is afflicted by other men, for

kinsmen can never bear to see a kinsman afflicted by other people. When a kinsman is persecuted by even his friends, every kinsman of the persecuted regard the injury as one inflicted upon himself. In kinsmen, therefore, both merit and demerit may be marked. One should, for this reason, always know and worship his kinsmen in words and acts; and do them agreeable offices without injuring them at any time." (Shanti. 80. 33-40.)

XII. Rights of Property.

The idea which bound together ancient society was the idea of kinship. Consanguinity was the one powerful cement holding families and tribes together. The same self persisted in the family for nearly four or seven generations. There was identity of body so far (सपिंडता); body being the same, property, worship, food must remain joint. " Of members of the same family divided or undivided, living together, there should be partition of the heritage among the descendants of the fourth degree. Upto that degree the members of the family are the same body. After that, there is difference of body. Sages desire that there should be separation in body and in wealth at the same time." (Devala cited in Madhava.)

The main features characterising a joint family are common religious worship, common food, common income and expenditure, and a common legal personality. The eldest or the ablest member becomes the representative of this Gens. All the other members of the family, however old they may be, have no financial autonomy. Children

have no economic freedom as long as their parents survive. "Wives, sons, slaves and attendants are dependent. The head of the family who has got property descended from ancestors, is independent in regard to it." (Narada I.)

It must not be forgotten that the unit in such cases is the family, not the individual. The rights of the head therefore remain severely limited. Certain forms of property such as deposits, borrowed things, joint property are inalienable even in the worst plight. Ancestral property can be enjoyed only; there can be no gift or sale of the same. (Vriddha Yaj.) Sacrificial gains, land, written documents, food, water, and women remain indivisible even to the thousandeth degree. (Ushanas quoted in Smritichandrika.) All actions with regard to immovable property, must be duly authorised by the consent of every co-heir. Land alienation cannot be done without the consent of co-villagers, of kinsmen, of neighbours, and of heirs. (Mitakshara.) Only extreme crises can justify such alienations. Rights of family must be fully conserved before any sacrifice of property for charitable purposes can be allowed. (Narada IV.)

Primogeniture seems to be at first the prevailing custom. Unity and indivisibility of execu-

tive in a family required such concentration of power. (M. IX. 105-108.) First father, then mother, then the eldest son was the head of the family, in early times. (Narada I.) The eldest member was bound to support the junior people, who in turn were bound to give him honour. Minors must be carefully protected. A joint-family assured to all those who were old, who were disabled, who were defective complete protection. The work of poor-relief, of insurance for old age and accidents, which is being organised in Europe now, was a normal function of a family here, which was held together not by naked economic ties; but by moral and spiritual affinities as well. The spirit underlying certain modern schemes suggesting artificial restriction of families, segregation of the effete, and the doing away with the undesirables was wholly alien to the ancient law-givers who took into account not only the biological and economic factors but also moral and spiritual ones. "Let them carefully protect the shares of those who are minors, as well as the increments (thereon.) Granting food, clothing, (and shelter), they shall support those who are incapable of transacting legal business, (viz.) the blind, idiots, those immersed in vice, the in-

curably diseased and so forth. Those who neglect their duties and occupations; but not the out-cast, nor his offspring." (Baudhayana II. 3, 36–40.) Perpetrators of very grave sins become outcasts. These must never be supported. (Gautama 21. 1, 28. 43, 44.)

Equal division of property soon took the place of primogeniture. "Manu divided his wealth equally among his sons." (Ta. S. III. 1, 9, 4.) Manu's reference to primogeniture, therefore, relates to some pre-Vedic period. "O fire, men obtain wealth from you as sons obtain from their old father." (Rg. I. 70, 5.) (Rg. X. 61, 1.) (M. IX. 104.) For a long time, it was maintained that the eldest son should get some additional share. (Ta. S. II. 5, 2–7; M. IX. 112, etc.) Apastamba was a great reformer; he put up a fight against this custom and pleaded for equality in partition. "Therefore all (sons) who are virtuous inherit. But him who expends money unrighteously, he shall disinherit, though he be the eldest son. He should, during his lifetime, divide his wealth equally among his sons, excepting the eunuch, the mad man, and the outcast." (Apastamba II. 6, 14, 15, 1.)

Family was not a mere economic organization,

but a cultural organization as well. It was one of the most powerful instruments to train up the younger people in higher ideals and to keep in check the idler and the vagabond. The younger brothers should be given a share in the self-acquired property of the eldest brother, *provided they have made a due progress in learning.* (यदि विद्यानुपालिन:) (M. IX. 204.) All brothers who habitually commit forbidden acts are unworthy of (a share of) the property. (M. IX. 214.) A distinction is made between those who are incapable, and those who are morally perverse. The former are not entitled to a share, but entitled to maintenance; the latter are not entitled to either. But while the undesirables may be outcasted, their wives and children are entitled to support as well as inheritance. (Narada XIII. 21, 22.) All persons who contract illegitimate marriages, those who are apostates from a religious order are excluded from inheritance; so also hermits, ascetics, long-long students, and heretics. (Katyayana cited in the Kalpataru, Vriddha-Harita IV. 152.) The principle upon which these rules are based is here enunciated. "Wealth is made for sacrifices. Those that are incompetent to perform them are not entitled to

inherit property. They are only entitled to maintenance. Wealth is for sacrifice. (यज्ञार्थं विहितं वित्तं.) Therefore it should go to a proper person and the virtuous, and not to a woman, an ignorant person, or an apostate." (A text cited by Madhava.)

Members of a joint family form a company with an unlimited liability. However, there are certain limitations to the power of each member to involve others in ruin, and also certain safeguards by which the special interests of a zealous, studious, intelligent man are conserved. Sons are liable for their father's debts; but if these debts are incurred for spirituous liquor, for gratification of lust, for gambling, and for idle gifts, sons have no responsibility for their payment. (M. IX. 107; VIII. 159) Certain types of property belong only to the person who acquires them even if he stays in a joint family. "Property (acquired) by learning belongs solely to him to whom (it was given), likewise the gift of a friend, a present received on marriage or with the honey mixture. What one (brother) may acquire by his labour, without using the patrimony, that acquisition made by his own effort, he shall not share unless by his own will." (M. IX. 206. 208) Narada lays

it down that all property gained by valour, or the gains of science, or Stridhana: these three types of property are not subject to partition. An unlearned brother, if he finances the education of a younger brother, shall be entitled to a share of *the wealth gained by the* latter. (Narada XIII. 6. 7. 10.) Katyayana defines the position further and adds the gains from arts and crafts to the list of articles over which the rights of co-heirs do not extend. " What has been obtained from a pupil, or by officiating as a priest, or for answering a question, or for determining a doubtful point, or through display of knowledge, or by success in disputation, or for superior skill in reading, the sages have declared the gains of learning, and not subject to distribution. " (quoted in Ratnakar).

The Hindu sages thought so seriously of the necessity of the continuation of the line that they laid it down that in the absence of legitimate sons, others could be improvised for the fulfilment of religious duties. Manu, accordingly, mentions twelve types of sons: the legitimate son of the body, the son begotten on a wife, the son adopted, the son secretly born, and the son cast off, are the six heirs and kinsmen. The son of an un-

married damsel; the son received with the wife, the son bought, the son begotten on a remarried woman, the son *self-given*, and the son of a Shudra are neither heirs nor kinsmen. (M. IX, 158–160) Aupjanghani asserts that only the Aurasa (legitimate) sons are entitled to inheritance. (Baudhayana 2. 2. 3. 31–33) Apastamba calls all such connection sin and says that a man of later times should not blindly imitate the great men of preceding times. (Apastamba 2. 6. 13. 1–6; 8–11) Brihaspati says that eleven types of sons (excluding the Aurasa type) cannot be adopted by men of the present age; they can only be substitutes as oil may be a substitute for ghee. They are entitled to maintenance only. (XXIV. 14; YXV. 33. 35)

From very early times the custom of adoption prevailed. The Aryan man and wife could not do without a son, either for worldly or spiritual purposes. At first this custom was not popular. It seems to be an unpleasant innovation in the Rig-Vedic time. " The son of another of a different family should never be acknowledged as a son even in mind. " (Rg. VII. 4. 8.) " Atri gave his son to the son of Urva who desired a son; childless he thought he was without power,

weak, and without substance." (Ta. S. 7. 1. 8.) 'नापुत्रस्य लोकोऽस्ति।' (Ai. Br. VII. 3. 1.) "There is no place for a sonless man." Atri is supposed to be the first person to initiate the system of of adoption. (See Harivamsha II. 7.) Vishwamitra adopted Shunahshepa as his son and gave him the right of the eldest. We hear in the Mahabharata that Kunti was the adopted daughter, and in the Ramayana that Shanta, the daughter of Dasharatha, was adopted by Lompada. The adopted son takes the family name of the person adopting him.

Opinion is divided as regards the power of the parents over the children as regards their gift or sale. Apastamba here as elsewhere, stands for a purer position. "The gift (or acceptance of a child) and the right to sell (or buy) a child are not recognized." (2. 6. 13. 10). But actual necessities gradually prevailed. Extreme distress justifies such a step. "A wife or a son or the whole of a man's estate shall not be given away or sold without the assent of the persons interested; he must keep them himself but in extreme distress he may give or sell them; otherwise he must attempt no such thing." (Katyayana cited in the Mayukha) Other sages assert

the power of the father over the boy to the extent of his gift or sale for adoption. " Man formed of uterine blood and virile seed proceeds from his mother and his father (as an effect) from its cause. (Therefore) the father and the mother have power to give, to sell, to abandon their (sons). But let him not give or receive (in adoption) an only son. For he (must remain) to continue the line of the ancestors. " (Vasishtha XVII. XV.).

An interesting light is thrown on the position of females in a society by the examination of their economic position. A girl in a family had three possibilities. She gets married; and if she has brothers it seems that she had no property rights. "Some hold that daughters do not inherit. Therefore the Vedas say that a male is the taker of wealth, and that a female is not a taker of wealth. " (Nirukta) " The legitimate son of the body does not give the inheritance to the sister. " (Rg. III. 31. 1. 2.). Daughters have a right to the ornaments of their mother, which custom assigns to her. (Baudhayana 2. 2. 3. 43). Property sufficient for their marriage should be given to them. (Devala quoted in the Ratnakar). The rights of unmarried girls are fully

recognised even when these have brothers. " (O Indra) as the daughter being with her parents asks for share of wealth from the father's family." (Rg. II. 17. 7.) Vishnu allots to daughters shares equal to those of their brothers. (XVIII. 35.) Narada also takes this view. " To the edest son a larger share shall be allotted nd a less share is assigned to the youngest son, he rest shall take equal shares and so shall an unmarried sister. " (XIII. 2. 13.) Manu assigns a share equal to that of her brother to a daughter, who is first appointed Putrika but afterwards a son being born to her father who becomes an ordinary girl. (M. IX. 134) Subsequently, it was ruled that unmarried sisters should receive one share for every three shares of a brother. (M. IX. 118. Yaj. II. 126. 127.) The third possible position for a daughter is to be the only child of the parents. She is then made Putrika i. e. her son is entitled to perform the funeral rites of her father, and she is entitled to her father's property. " The sonless man who has a daughter fit to be a Putrika having observed the Putrika *rite gets the son of that daughter* as his son's son, knowing that this daughter's son will perform his Shraddha. " (Rg. III. 31. 1.)

The brotherless female remains a part of her father's house. (Rg. I. 18. 124.) Manu says: " A son is even as one's self, a daughter is equal to a son; how can another heir take the estate while one's self lives. The daughter's son shall take the whole estate of his maternal grandfather who leaves no male issue. " (M. IX. 130–133.) Apastamba, Vishnu, Narada entitle a brotherless damsel to be the sole inheritor of her father's estate. (Apastamba 2. 6. 14. 2–4; Vishnu XV. Narada XIII. 50.)

A widow who has no sons succeeds to the entire property of her lord. (Narada I.) But she is not entitled to bestow gifts or to sell property. Under all circumstances she is entitled to food and raiment. She is also entitled to her share of the joint property as long as she stays in the joint family, but she is not competent to dispose it of. But if the widow is in charge of the house (कुलपालिका) her proprietorship is for the life-time, in gift, mortgage, and sale. But widows who have sons receive shares proportionate to their sons' share. (Vishnu XVIII. 35.)

Women have a general right to maintenance and protection. " A mother and a father in their old age, a virtuous wife, and an infant son

must be maintained even though doing a hundred times that which ought not to be done." (Manu as quoted in Mitakshara) Women are under the protection of either their father, or sons, or other relations. The position of an unchaste wife is rendered harsh by poor accommodations. She is deprived of her rights, poorly dressed, fed with a view to sustain life only. (Yaj. I. 70.) But it must be remembered that males also lose their rights of inheritance if they lead immoral lives.

The ancient law first assigned no separate property to females. The growth, therefore, of Stridhana-woman's property was a slow growth. The Hindus were the first to give females rights which they had not elsewhere " What (was given) before the (nuptial) fire, what (was given) on the bridal procession, what was given in token of love, and what was received from her brother, mother, or father, that is called the six-fold property of a woman. (Such property) as well as a gift subsequent and what was given (to her) by her affectionate husband, shall go to her offspring, (even) if she dies in the life-time of her husband. " (M. IX. 194-195.) Her power over the property called Saudayika i. e.

what is received from her brothers, parents, or her husband's father's family, is complete, both in respect to sale and gift. She can even dispose of the immovables according to her pleasure. She is to preserve what she has received from her husband with care while he is alive; afterwards her right is supreme. Neither the husband, nor the son, nor the father, nor the brothers can assume power over a woman's property to take or bestow it. (Katyayana quoted by the Commentators). Only exceptional circumstances such as famine, performance of religious duties, illness, or imprisonment can justify a husband to touch his wife's property. (Yaj. II. 147). Of course, each partner has complete right over the property of another when mutual affection subsists; in fact the idea of separate property of either husband or wife does not arise in normal wedded life. " दम्पत्योर्मध्यगं धनं. " " Wealth is common to the married pair. " (Datta).

XIII. Ethics of the State.

(1)

The incapacity of men for self-government gives rise everywhere to the institution of government. If men were left to themselves, all order and peace would vanish. Civilization, therefore, rests ultimately on the basis of force. Anarchy is the prolific parent of all lawlessness and disorder. The evils of anarchy are frequently referred to. " In a kingless kingdom no one sows corn. In such a state, the son does not obey his sire, nor the wife her husband. The country possesses no wealth and wives are hard to keep. All morality, in fact, ceases to exist. Men do not form themselves into associations nor do they inspired with cheerfulness, make elegant gardens or sacred edifices. The twice-born ones do not celebrate sacrifices. In big sacrifices the wealthy Brahmins do not confer (on the officiating priests) the Dakshinas. Neither social gatherings, nor festivities characterised by the presence of merry theatrical managers and performers increase. Disputants cannot decide their points. Bevies of

virgins decked in gold do not repair to gardens for purposes of sport. The wealthy are not well protected; nor do shepherds and cultivators sleep with their doors open. " (R. II. 67. 8-36.)

It is very interesting to find very early anticipations of the contract theory in the Mahabharata. Like Hobbes the ancient thinkers believed in an original state of war and anarchy, the violence and unpleasantness of which led men to surrender their freedom to an external agency, and entrust all the power of the state to it. " It hath been heard by us that men in days of old, in consequence of anarchy, met with destruction, devouring one another, like stronger fish devouring the weaker ones in water. It hath been heard by us that a few amongst them then assembling together made certain compacts saying -He who becomes harsh in speech or violent in temper, he who seduces or abducts other people's wives or robs the wealth that belongs to others should be cast off by us. Assembling after some time, they protested in affliction to the Grandsire, saying,-Without a king, O Divine Lord, we are going to destruction. Appoint some one as our king! All of us shall worship him and he shall protect us." (Shanti. 66. 17-27.)

The position of the king in a Hindu state is always very high. He represents the government; he is the one upholder of the whole social and political organization. " Firm is the sky and firm the earth, and steadfast also are these hills, steadfast all this living world and steadfast is the king of men." (Rg. X. 173. 1-4. 6.) There is a divinity that hedges a king in the eye of the orientals. " The king, if he be an infant must not be belittled in the knowledge of his human birth. He is the great divinity manifest in the shape of man." (M. VII. 4-9. 11.)

The Hindu view, therefore, does not look with favour upon the institution of a phantom monarchy. The king represents the majesty and power of the people; in him is concentrated the whole might of the demos. He is, therefore, to be a virtual ruler of men, a true leader of society; he is to play the rôle of a true hero-king as Carlyle pictured it. The whole governmental structure hinged upon the royal personality; hence it is very important to inquire into the main elements which went to constitute it. " In Rama are united beauty and magnificence; and even as a father inquireth after the welfare of his sons, he returning from the field on

horse or elephant, exhaustively inquireth after the weal of the citizens, concerning their sons or their (sacrificial) fire, or their disciples. And that tiger-like Rama always asketh the Brahmins, --Do your disciples tend you? and the Kshatriyas--Do your disciples always remain mailed? When calamity befalleth the people, he experiences excess of sorrow; and on festal occasions he rejoiceth ever like their own father. He ministers unto the aged and has controlled his senses. He preludes his speech with a smile, and will equal thee in good fortune, or in talent, or in subtle apprehension, or in the capacity of answering a controversialist." (R. I. 22.) Humility, tact, and power of conciliation are required in a leader of men. "Many kings, with their progenies have been destroyed through arrogance; and kings who had been exiles in forest, have regained their kingdoms, through humility." (M. VII. 40-42.)

Qualifications, therefore, of a very high order are required in a king. A highly trained intellect, and an acquaintance with various arts and sciences are the very necessary prerequisites of kingship. "From Brahmins, well-versed in the Vedas, he must learn the three Vedas, the eternal

principles of punishment, the science of reasoning, the science of Self-knowledge, the principles of trade, agriculture, cattle-rearing, and the science of wealth." (M. VII. 43) Perfect self-control is an essential trait of a good king. "Day and night, he must be engaged in conquering his senses; a king, who has conquered his senses, is enabled to keep his subjects under control. Let him assiduously avoid the ten evil habits, which originate from desire, as well as those eight, which result from anger, and which are sure to end in grief. A hunting excursion, a game with dice, day-sleep, calumny, promiscuous intercourse, intoxication, singing, dancing, music, and idle rambling, these are the ten vices which originate from desire." (M. VII. 44-47) An ideal king must combine the stern and humane virtues in equal proportions; he must err neither on the side of leniency nor on the side of severity. He should simultaneously inspire both love and awe and should be accessible without compromising his dignity. "In a king are united lustre and heroism along with gentleness, and a capacity of inflicting punishments along with a capacity of showering favours." (R. III. 41. 12-13) A complete balance of character is good for a king.

who should not be excessively obsessed by pure righteousness, pure interests, or pure desires. (R. II. 100. 62-63)

The king's prime function is the administration of the kingdom for the happiness and well-being of his subjects. All personal and private ends are to be sternly set aside for the sake of the public. In the Vedic period he was called the protector of the tribe. (गोपा जनस्य) " The king is the Lord and father of the whole universe. He is time, he is Yuga, and he is the creation, mobile and immobile. He is called Dharma because he holdeth all. " (R. प्रक्षिप्तसर्ग:) " The king by behaving with compassion towards his people is called their father. The subject that behaves falsely towards him takes birth in the next life as an animal or a bird. By doing good to the people and by cherishing the poor, king becomes a mother unto his people. By scorching the wicked, he comes to be regarded as fire, and by restraining the sinful he comes to be called Yama... By giving instruction in morality and virtue, he becomes a preceptor, and by exercising the duty of protection, he becomes the protector. " (Shanti. 139. 103-111.) In fact, the good of the people is the very first and the foremost aim of

government; government exists for people and not people for government. The very titles of king such as नृप, राजन्, and others bring out the significance of his social rôle. "And because he gratified all people, therefore, was he called Rajan (king.). And because he also healed the wounds of Brahmins, therefore, he earned the name of Kshatriya." (Shanti. 58. 133-134)

The proof of the pudding is said to be in the eating of it. The proof of the excellence of a government, its ultimate standard and criterion is in the happiness and elevation of the people. Rama was an ideally perfect king, because no man was a better leader of man; no man inspired such boundless attachment and love as he did in the masses. He was held up as a veritable God on earth, the adored centre of people's affections and joys, and hero of the popular imagination. His influence over the mind of the people was quite wonderful; it was the influence of his magnetic personality. The secret of his popularity was sympathy; he entered not merely into the skin but the souls of the people. And secondly, the greatness and elevation of his character,–the touching simplicity, the saintly self-control, the perfect disinterestedness, and the capacity for

boundless self-sacrifice, – this was the root of his popularity and his empire over the mind of man. "Rama loves us even as he loves his own brothren" said a man from the ranks of ordinary people. (R. II. 6. 23) "That righteous one showed mercy unto all, old and young of the four castes and hence they were all obedient to him." (R. II. 17. 15) "And leaving aside our gardens and fields and abodes, will we, making the righteous Rama's misery and happiness our own, follow him ... Let the forest to which Raghava repairs resemble a city and this city renounced by us be converted into a wilderness." (R. II. 33. 12-17. 22.) "And they forgot to rejoice and the traders did not spread (their stores) and stalls did not grace the place, and the house-holders did not cook, and people did not rejoice on recovering lost property or gaining a profuse accession of wealth, and mothers did not feel any delight on beholding their first-born". (R. II. 48. 4-5. 19)

The part which government is expected to play in social life is far from an unimportant one. Hindu thinkers made governments responsible not only for material prosperity or economic happiness of the people but also for such ideal

values as the liberty of the soul, the character of the individual, and so on. "At the instance of the king, mild subjects perform many an action conducing to virtue, wealth, and desire though not mentioned in the Shastras. The king is the virtue, the king is the desire, and the king is the prime jewel of all subjects. Virtue, desire, or sin, – everything arises from the king." (R. III. 50. 9-10) Powerful personalities are at the bottom of progress in civilization. These masterful men are almost the creators of their age; they initiate and pioneer new lines of thought, new institutions of civilization. They are, therefore, called epoch-making personalities. "The different cycles of time, such as the Kritam, *Treta, Dwapara, and Kali are but the creations* of kings. Hence, the king is called (the embodiment of) a Yuga, (a cycle of time). When the king sleeps (remains idle), he is the Kali Yuga; when he is awake, he is the Dwapara; when he energetically undertakes an exploit, he is the Treta; and when he is fully employed, he is the Kritam." (M. IX. 301–302). "Let not this doubt be thine, viz., whether the era is the cause of the king or the king is the cause of the era, for (know this to be certain that)

the king is the cause of the era." (Udyoga. 132. 15-16.)

(2)

It is pertinent to inquire what were the exact ways in which government was expected to be of substantial service to the people. The raison d'etre of government is made clear; it is the one most needful and beneficent organ of public good. But the detailed operations of this institution give rise to various problems of internal administration and foreign policy; and under these two aspects we will sum up the main influences of which the governing agency became the centre and the source, both directly and indirectly.

The important part of administration next to the royal personality is the body of ministers, who shape and mould the policy of kings. Much depended on the competence of these ministers; and hence their qualifications became an important subject. "A king desirous of prosperity and of shining in the midst of his contemporaries, should have for ministers men connected with his trusted friends, possessed of high birth, born in his own kingdom, incapable of being corrupted, unstained by adultery and similar vices, belonging to good families, possessed of learning, sprung from sires

and grand-sires that held similar offices, and adorned with humilty. The king should employ five such persons to look after his affairs, as are possessed of intelligence, unstained by pride, have a disposition that is good, energy, patience, forgiveness, purity, loyalty, firmness and courage, whose merits and faults have been well tested, who are of mature years, who are capable of bearing burden and who are free from deceit. Men that are wise in speech, that are possessed of heroism, that are full of resources under difficulties,...that can read signs,...that are conversant with requirements of place and time, and that desire the good of their masters, should be employed by the king as his ministers in all affairs of the kingdom. " (Shanti. 83).

Neither the king nor his ministers are to be puppet officers. Very heavy load of responsibility lies on the councillors; the king cannot act in his isolated capacity; at every step he is to be guided by his ministers. The king should hold conference with his ministers on all important questions of policy. " He that controlling his own self, consulteth with his counsellors, reasonably touching important matters of foreign policy, as well as matters of righteousness, and interest and personal

happiness, does not come by calamity." (R. VI. 63. 11-12.) There are pseudo-counsellors as well as right ones, and these must be properly distinguished. (R. II. 63. 14-17.) Mere orators, wits, flatterers, self-seekers, sophisters, bunglers, and traitors, are ruled out of court. "Learned men have declared that a king although powerful should never consult with these four, viz. men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers." (Udyoga. 33. 76.) A profound veil of secrecy is to be thrown over the deliberations of the inner council. "That king, whose counsels cannot be known by either outsiders or those about him, but who knoweth the counsels of others through his spies, enjoyeth his prosperity long." (Udyoga. 38. 15-20.)

The organization of the civil and military service, and the selection of appropriate persons, are the most important part of the duties of the heads of government. The highest offices should be accessible to persons of solid merit and efficiency; no racial or colour bar should come in the way of the promotion of talent and scholarship. "Just as gold is tested by experts by reference to lightness or heaviness of weight,

colour, sound etc. so also one should examine servants (or office-bearers) by reference to their work, companionship, merits, habits, family-relationships etc. and place confidence in one who is found to be trustworthy. Work, character, and merit – these are to be respected, neither caste nor family. Neither by caste nor by family can superiority be ascertained. In marriages and dinner parties, considerations of family and caste are compulsory. " (S. N. II. 106-113). Appreciation of all forms of merit and their due employment are very essential. " Appointments on unfit persons are not at all approved. That king, who confers on his servants offices for which each is fit, succeeds in consequence to enjoy the happiness attaching to sovereignty. A Sharabha should occupy the position of a Sharabha, a lion should swell the might of a lion; a tiger should be placed in the position of a tiger; and a leopard should be placed as a leopard... If thou wishest to achieve success, thou shouldst never appoint servants in situations higher than what they deserve. " (Shanti. 119.) " My child, dost thou employ the best servants upon the best offices, the middling upon middling and the worst upon the worst? And dost thou employ

upon the most worthy offices, counsellors who are above bribery, who have served thy father and grandfather, and who are pure ?" (R. II. 100. 25–26.) No faith in the infallibility of majority guided the kings. It is wisdom not number which should rule the destinies of a country. " And passing by a thousand dunces dost thou set thy heart on having a single wise man ? In times of pecuniary stress, a wise man stands in excellent stead. And although a king might be surrounded by a thousand or ten thousand fools yet he cannot count upon any assistance (at their hands). And a single able counsellor, intelligent, heroic, and sagacious, bringeth great prosperity upon a king. " (R. II. 100. 22–24.)

The king should be very discriminating in his attitude towards his officers. Undue indulgence must never be extended to them. (Shanti. 55.) " There should be no difference between him and them as regards objects of enjoyment. The only distinction should consist in his umbrella and his power of passing orders. His conduct towards them, before or behind, should be the same The king, who behaves in this way, never comes to grief. That crooked king, who taxes his subjects heavily, is soon deprived of life by his own servants

and relatives." (Shanti. 56.) The ministers should be duly respected by the king. The prosperity of the kingdom requires that there should be perfect cooperation between them. "If masters and ministers follow each other for deriving support from each other, subduing pride and wrath and vanity and envy, they may then both become happy." (Shanti. 83.)

When power, however, is liable to be abused in the hands of the officers, it is for the king to stand for the people against his men. He should be a substantial check to the powers of bureaucracy. Government is solely responsible for the mischievous work of its own agents. "When a weak person fails to find a rescuer, the great rod of divine chastisement falls upon the king. When all the subjects of a king (are obliged by distress to) live like Brahmins by mendicancy, such mendicancy brings destruction upon the king. When all the officers of the king posted in the provinces unite together and act with injustice, the king is then said to bring about a state of unmixed evil upon his kingdom. When the officers of the king extort wealth by unjust means, or acting from lust or avarice, from persons piteously soliciting for mercy, a great destruction

is then sure to overtake the king." (Shanti. 91. M. VII. 123-124.) "The king must personally inspect every year the Gramas (or villages), Puras (or cities) and Deshas (or districts) and must know which subjects have been pleased and which oppressed by the staff of officers, and deliberate upon matters brought forward by the people. He should take the side not of his officers, but of his subjects. He should accuse the officer, who is accused by one hundred men." (S. N. I. 751-755.) Corrupt officials must be excommunicated from the realm, and their goods confiscated. (M. VII. 124.)

An active intelligence department was an essential part of every administration. Learned, upright spies, endowed with presence of mind, representing the truth, and possessed of wisdom are to be spread over all the provinces. The king is called चारचक्षु. (whose eyesight is represented by his spies.) Three spies must be appointed in connection with each of the following officers:— Minister, priest, heir-apparent, general, warder, gate-keeper of the harem, jailor, treasurer, conveyor of the royal orders, pleaders, judges, members of the council, distributer of pay and provision to the army, journeymen, justice of the peace, pro-

tector of the frontiers, magistrates, guards of rivers, hills, forests, and fortresses. These spies must be ignorant of each other's counsels. (R II. 100, 35–36.) Ravana addresses his spies: "Go hence, and acquaint yourselves with the exertions of Rama; as well as with those who, being the custodians of Rama's closest counsels, have gladly joined him. How he sleepeth and how he waketh, and what he engageth himself in, – having cleverly acquainted yourselves with all this do ye come back. The wise king, that gathers (a knowledge of) his enemy through spies, can, putting forth a little effort in conflict, neutralise (his exertions.)" (R. VI. 29, 18–21.) Rama asks his spy Bhadra to acquaint him with the currents of popular opinion. "Without hiding anything, do thou relate everything from the beginning as it is; what good and bad things have been given vent to by the citizens. Hearing the good and bad opinions of the citizens, I shall desist from bad actions and engage in good ones." (R. VII. 43, 6) Such was the rôle of the C. I. D. in ancient organization of our society. It was employed to gauge the strength and weakness of surrounding peoples, to sound the level and direction of public opinion, and to be fore-

warned with regard to all contingencies.

The view of the functions of government adopted here leans towards the modern socialistic attitude. Government was the true Mabapa—the father and mother to the people. It was a paternal rule of which the ancients were so fond, based upon the mutual love and service of the governors and the governed. Not for a moment "the right divine of kings to govern wrong" was admitted. The people occupied the first and foremost place in the minds of the rulers. Power was essentially a trust and not an arbitrary privilege. The king was exalted above all earthly dignities because he was not a mouth-piece of a section or a sect, of a particular race or caste, but he was the one supreme organ for the general good. All the varied interests of the kingdom were to find their supporter in him. The finer and rarer forms of spiritual and intellectual growth had the greatest claim upon the attention of government. Government was not a purely secular institution completely indifferent to all the spiritual interests of the community. "Spiritual preceptors, aged persons, ascetics, gods, guests, Chaityas (big trees situated on high ways which are supposed to be the abodes of gods), the

emancipated ones, and Brahmins should be duly saluted." (R. II. 100, 60-61.) "A king even at the point of death, must not receive any revenue from a Shrotriya Brahmin; nor must he suffer a Shrotriya, living in his territory, to be oppressed with hunger. The kingdom of a king, wherein a Shrotriya is overwhelmed with hunger, is soon consumed by that hunger." (M. VII. 133-136.) Arts and sciences must be properly encouraged. (S. N. I. 740-741.)

The commercial and agricultural interests require special protection. All growth of capital depends upon the security and encouragement extended to the mercantile classes; and hence the efficiency and prosperity of the state depends ultimately upon the development of its trade and industries. "The king should always conciliate and protect the Vaishyas, adopt measures for inspiring them with a sense of security, and for ensuring them in the enjoyment of what they possess, and always do what is agreeable to them. The king should always act in such a way towards the Vaishyas that their productive powers may be enhanced. The Vaishyas increase the strength of a kingdom, improve its agriculture, and develop its trade. A wise king, therefore,

should always gratify them." (Shanti. 87.)

Taxation presents one of the knottiest points in the government of a country. "To tax and to please" said Burke "is no more given to man than to love and to be wise." Heavy and oppressive taxation ultimately defeats its own purpose. Excessive cupidity on the part of government is sure to overreach itself. Much tact is necessary in reconciling the people to necessary taxation; in fact, in this part of the administration of finance lies the main skill of government. "A king should milk his kingdom like a bee gathering honey from plants. He should act like the keeper of a cow, who draws milk from her without boring her udders and without starving the calf. The king should (in the matter of taxes) act like the leech drawing blood mildly. He should conduct himself towards his subjects like a tigress in the matters of carrying her cubs, touching them with her teeth but never piercing them therewith. He should behave like a mouse which though possessed of sharp and pointed teeth, still cuts the feet of sleeping animals in such a manner that they do not at all become conscious of it." (Shanti. 88.)

Certain general regulations are laid down re-

-garding the methods of taxation and commercial transactions. " Taking into consideration the cost price as well as the selling price of his goods, the cost of conveyance, the cost of his daily living, and other contingent expenses, as well as the cost of ensuring safety to his goods, the cost of policing the forest etc, he shall levy taxes on merchants. " (M. VII. 127. 130-131) Non-interference in trade was not in fitting with ancient ideas; the commercial policy was more or less protectionist. (M VIII. 398.-399. 401).

No persons have greater claims upon society and government which is its organ than the weak, the poor, the distressed, and the helpless. Government is bound to provide for those who are rendered destitute of any provisions and it is a belief often expressed in the sacred writings that people never suffer nor starve unless there is something wrong with the government. A child cannot die prematurely under Rama's rule, if everything is well in his kingdom. Dushyanta in the *Shakuntala says* that evil spirits cannot affect people in his kingdom as his administration was faultless. A king insults a Brahmin and there is a famine for years together in the kingdom. All such instances clearly bring out the rooted

belief of the Hindus in the omnipotent capacity both for good and evil of government. Government can become, if it chooses, a veritable fountain of happiness to the unhappy and of strength to the weak.

The king is, above all, bound to uphold the rights of the minorities. It is his special mission to be a friend of the weak and the downtrodden. The poor, the old, and the pregnant women are all exempt from taxation. " The king shall levy a nominal tax on poor men living by plying small trades in his kingdom." (M. VII. 137) " A blind or lame man, an idiot, one above seventy years of age and one who does benefit to a Veda-knowing Brahmin must be exempted from paying any tax. Let the king always do honour to a Shrotriya, a sick man, an invalid, or an infant, as well as to the indigent, high-born, and the revered." (M. VIII. 394.-395) " He should always maintain and protect the helpless, the masterless, and the old, and the women that are widows. " (Shanti. 86. 24) In fact, government is not to be a soulless machine. Its office is clearly one of the highest humanity. Its duty is not to accelerate but to rectify the economic law which ordains that the rich shall be richer, and

the poor the poorer. When Dushyanta comes to hear of the death of a sonless man he bursts out that he was ready to support all those who felt bereavement through the death of near relatives. " The eyes of the weak, of the Muni, and of the snake of virulent poison, should be regarded as unbearable. Do not, therefore, come into (hostile) contact with the weak. Take care that the eyes of the weak do not burn thee with thy kinsmen. " (Shanti 91).

Government is credited with the capacity of substantially influencing the morality of a people by promulgating laws, regulating the private life of the citizen and by putting a ban on certain vices and evil practices. The following order issued by a king is very significant as illustrating the influence of law on morality. " At the command of Ahuka, of Janarddana, of Rama and of Babhra, it was again proclaimed throughout the city, that from that day, among all the Vrishnis and the Andhakas no one should manufacture wines and intoxicating spirits of any kind, and that whoever would secretly manufacture wines and spirits should be impaled alive with all his kinsmen. Through fear of the king and knowing that it was the command of Rama also of unim-

peachable deeds, all the citizens bound themselves by rule and abstained from manufacturing wines and spirits." (Mausala. 2) Asoka's edicts show the ways of propagation resorted to by the ancient kings. The Shukra-Niti also mentions such proclamations. (S. N. 587-624).

The subjects owe to their sovereign the sacred duty of loyalty and obedience. The king is almost a God to the people over whom he rules. The sentiments of reverence should be the common property of all. All injury of the royal dignity or interest is highly condemnable. It is treason; and as such, it exposes those who practise it to fearful consequences. "Ever he (Agni) claims obedience as a king." (Rg. I. 67. 1.) "Who is there that will not worship him in whose existence the people exist and in whose destruction the people are destroyed. That person who does what is agreeable and beneficial to the king and who bears (a share of) the burthen of kingly duties, conquers both this and the other world. That man, who even thinks of doing an injury to the king, without doubt, meets with grief here and goes to hell hereafter." (Shanti. 67.) "To utter falsehood in a court of justice, to behave deceitfully

towards the king, to act falsely towards preceptors and seniors, are regarded as equivalent to Brahmanicide. One should never do an act of violence to the king's person. Nor should one ever strike a cow. Both these offences are equal to the sin of fœticide. " (Anu. 60.)

The duties of the subjects were not exhausted in a passive acquiescence in the royal wishes. The *people were not ciphers in the administration.* True, representative government on modern lines was unknown. But in various ways the influence of the people was felt. The king was expected to consult not only himself but his cabinet also. The task of administration was acknowledged to be a very complex one, making demands upon diverse talents, temperaments, and interests. " Even if the work be a trifling one, it can be done with difficulty by only one individual. What can be performed by an unfriended person for a kingdom that is considerable ? The wise ruler should ever abide by the well-thought-out decisions of counsellors, office-bearers, subjects, and members attending a meeting–never by his own opinions. The monarch, who follows his own will, is the cause of miseries; he soon gets estranged from his kingdom and

alienated from his subjects. The wealth of intelligence is seen to be different with different men,–according to (the various sources of knowledge) revealed wisdom, intuition, knowledge of Shastras, inferential reasoning, direct observation analogies, adventurous instinct, craft, and force. There are diversities of human conduct as well as grades of excellence according to the degree in which they are high or low. It is not possible for a single individual to represent all these, i. e. the differences in बुद्धिवैभव as well as varieties of व्यवहार." (S. N. II. 1–13).

Assemblies were, therefore, deemed to be an essential part of the machinery of goverment as early as the Vedic period. Unanimity was highly prized in these gatherings. Eloquence in these assemblies was a very precious gift; and men tried to outshine one another in their boldness and fluency. Even ladies occasionally took part in these. We invoke gods, "that in the synod all the folk may be benevolent to us." (Rg. X. 141. 4). "But evermore may we, as friends of Soma, speak to the synod with brave sons around us." (Rg. VIII. 48. 4) "They come to him as dames to an assembly." (Rg. X. 168. 2). It was too evident that these gather-

ings were not mere debating societies; their part and lot in the government of the realm was quite substantial. Each individual was expected to speak out boldly and have his own say. "Assemble, speak together, let your minds be all of one accord, as ancient gods unanimous sit down to their appointed share. The place is common, common the assembly, common the mind, so be their thought united. A common purpose do I lay before you, and worship with your general oblation. One and the same be your resolve, and be your minds be of one accord. United be the thoughts of all that may happily agree." (Rg. X. 191. 2. 3. 4).

These gatherings had various functions, administrative, deliberative, and judicial. In the time of the epics, and the Smritis, too, they were not quite ineffective. Matters of the greatest moment were often placed before vast, representative assemblies. The king Dasharatha, when he wanted to renounce his royal position and install the heir-apparent on the throne, called a big assembly, representative of various small principalities and cities (नानानगरवास्तव्यान् पृथग्जानपदानपि) It was not merely an assembly of kings, it was an assembly of people as well. The king, after declaring his

intention and the grounds for it, concluded; "If what I have devised be meet, and also if it recommends itself to you, do ye accord your approval to it,–proposing what I am to do besides this, together with the ways and means of effecting it. If I have thought thus solely because it is personally agreeable to me, do ye suggest some other suitable course. The thought of the neutral persons is different from those that are concerned; and truth comes out from a *friction of opposite forces.*" (R. II. 2. 15–16). Even the proud Ravana calls a conference of Rakshasas, and asks their advice. (R. VI. 6. 15.) A conference is summoned by Rama to decide the case of the Brahmin, who appealed to him for the restoration of his son's life. He sent for " Vasishtha, Vamadeva, his brothers, citizens and councillors " and asked their opinions. (R. VII. 74. 2.) Here is a picture of a normal assembly: " In the early morning, Rama sat on his royal throne in the company of Brahmins and citizens engaged in looking into state affairs. The assembly consisted of priest Vasishtha, the saintly Kashyapa; ministers well-versed in politics, and other religious preceptors, moralists, members, and kings. "

(R. VII. अक्षितवान्.) The power of modifying laws was entrusted *to a council* of Brahmins. " Laws, not specifically laid down in this code, should be unhesitatingly accepted as virtuous Brahmins would lay down and interpret. Those, who have thoroughly studied the Dharma-shastras, are well-versed in the Vedas and Vedangas, and have led the life of Brahmacharins, and are the *living monuments of the texts of the* Shrutis, should be judged as duly qualified law-givers. Whatever a council of ten, or of three qualified Brahmins, faithful to their duties shall lay down as the law, must be accepted as such." (M. XII. 108-110) The decisions must be the result of collective wisdom, and not of mere passing of votes or counting of heads. " Even whatever a single Veda-knowing Brahmin shall determine as the law shall be accepted as such to the exclusion of what has been said by ten thousand ignorant Brahmins. " (M. XII. 113-114) " When the question is which of the two sides should be adopted, thou shouldst not abandon the many for adopting the side of one. When, however, that one person transcends the many in consequence of the possession of many accomplishments, then thou shouldst for that one, abandon the many. "

(Shanti. 83).

Citizens must enjoy not only civil freedom which grants them immunity from undue restraints, but constitutional freedom which grants them active participation in the affairs of the kingdom. " He is the best of kings in whose dominions men live fearlessly like sons in the house of their sires. " (Shanti. 56.) This freedom is the privilege of citizens, in all rightly constituted governments. But this is not enough. It is always recognised that the advisers of the monarch are not to pander to his whims, but to do what is really good both for himself and his kingdom. The Hindus always maintain the superiority of the राज्यनीति (true statesmanship which looks to the interests of the kingdom) over the राजनीति (diplomacy or statecraft which thinks of the good of the government only); further, they are quite sure that, in the last analysis these do not conflict, but absolutely coincide. A true counsellor is he who speaks out boldly what he considers to be right; and a true king is he who has got the capacity of listening with patience to all criticisms and appreciating them at their true worth. " The man who even in the presence of a king can fearlessly speak out his demerits and never praises

them like merits is the real speaker." (S. N. 646-647) " One should advise the king for his benefit in some secret place when he is found to be an oppressor and punisher without rhyme and reason. One should not do anything that is good to the king but harmful to the people." (S. N. II. 545-547) Maricha says to Ravana. " O king, the speaker of soft words is common, but the speaker and listener of unwelcome though beneficial words are rarities." (R. III. 37. 2) " He is obeyed in the world who, having listened to counsels of wisdom, accepts them, abandoning his own opinions." (Shanti. 93) Manu also thinks this quality of tolerance of even adverse and unfounded criticisms to be quite an essential one in government. " A king, seeking his own welfare, shall always tolerate the calumny of remarks made by suitors, defendants, infants, old men, and sick folk regarding himself. He, who bears well ill-report (adverse criticisms) made by the aggrieved, is glorified in heaven; he, who out of pride of wealth cannot tolerate such criticisms, goes to hell for that." (M. VIII. 312-313).

Public interests must weigh more highly with the king than all his private interests put together.

His private sentiments are not to be allowed to stand in the way of public good. The king, therefore, has no right to waste any money in his charities any more than on his vices, if the public interest demands economy in that direction. " My wealth exists only for my subjects residing in the city and the country and not for my own comforts and enjoyments ! That king, who giveth away for his own pleasure the wealth that belongeth to others can never earn virtue or fame ! " (Udyoga. 118.) The leaders of public opinion are entitled to special consideration at the hands of the king. " All should follow the words of persons who speak in the interest of a public body. He, who acts otherwise, should be punished with the first form of penalty. The king should finish the business of persons, who approach him in the interests of a public body, and send them away after having honoured them with gifts and (other) marks of royal favour. " (Yaj. II. 191–192.)

People had often considerable share both in the election as well as the dismissal of a king. That the eldest son should succeed, became a very general rule very early. But the people and the ministers had a right to rule him out if he

was unfit. There is ample evidence for it. (See Yaska: Nirukta. II. 10.) Yayati placed on the throne his youngest son, on the ground that the older ones were disobedient; and the public approved of his action. There are passages in the Rig-Veda which tend to show that monarchy was more elective in the Vedic period than it was subsequently. " Be with us; I have chosen thee; stand steadfast and immovable. Let all the people wish for thee; let not thy kingship fall away." (Rg. X. 173. 1.) " And they like people, who elect their rulers, have in abhorrence turned away from Vritra. " (Rg. X. 124. 8.) Nor was there anything sacrosanct about government both in the Vedic and post-Vedic society. No doubt the passion for revolution was not ardent in the Hindu writers at any period. They did appreciate fully the blessings of order and stability. " Firm is the sky, and firm the earth, and steadfast also are those hills. Steadfast all this living world and steadfast is the king of them." (Rg. X. 173. 4.) But, in the last resort, change was always considered possible, whenever strong public interest demanded it. (Rg. X. 124 4). (Av. III. 3. 4; S. Br. XII. 9. 3. 3). Loyalty of the masses is

always conditional. "Even as elephants shun the muddy rivers, do people shun from a distance, the ruler that doth not send out spies, who showeth not himself and who hath lost his independence." (R. III. 33. 2-9.) "People do not in times of peril assist a sovereign that is wrathful, stingy, intoxicated, haughty, and deceitful. Even his own kindred slay a sovereign that sets immense store by himself, is of light worth, regards himself highly, and is irascible." (R. III. 33. 15-16.) Deposition of kings was always advised to bring about a healthy change in society. "If the king be an enemy of virtue, morality, and strength, people should desert him as the ruiner of the state. In his place, for the maintenance of the state, the priest with the consent of the ministers, should install one who belongs to his family and is qualified." (S. N. II. 550-552.) "A king who has indiscriminately ploughed (the field of) his kingdom, shall be ousted thereof; he shall meet destruction with his relations. As the vitality of a man ebbs away through fasting, so the life of a king, ebbs away through the enragement of his subjects." (M. VII. 111-112.) The ultimate outcome of tyranny is the outbreak of popul

will and the overthrow of the monarch. "The fire engendered by the grief (consequent on) the oppression of the subjects does not return without consuming the family, prosperity, and vital airs of the king." (Yaj. I. 341.) "The subjects should arm themselves for slaying that king who does not protect them, who simply plunders their wealth, who confounds all distinctions, who is incapaple of taking their lead, who is without compassion, and who is regarded as the most sinful of kings. That king who tells his people that he is their protector, but who does not or is unable to protect them, should be slain by the combined subjects, like a dog that is affected by the rabies and has become mad." (Anu. 96.).

(3)

A very important part of the duties of the state lay in the proper administration of justice. A great step forward is taken when the sphere of private revenge is effectively supplanted by the authority of the state. We find that system of 'wergeld' (वैरदेय) was prevalent in the Vedic period. (Rg. II. 32. 4.) The payment for killing a man varied very much; it often took the form of a number of cows which were handed over to

the relatives of the person injured. (Apastamba. I. 9. 24. 1-4). The power of receiving compensation was gradually shifted to Brahmins and kings. Among some other forms of punishment prevalent then, was the ordeal of the red-hot axe. (Ch. U. VI. 16.) In some cases the punishment was binding to posts (Av. XIX. 47. 9.) or death. There is a reference to a prison (Rg. IV. 12. 5.), to fetters of iron (Av. VI. 63. 2), to the ordeals of fire, water, and a combat. (Rg. I. 158. 4-5.) Thieves were to be severely beaten and crushed to bits. (Av. IV. 3. 5.) The Atharva-Veda calls for a very horrible punishment on a man for injuring a Brahmin's cow. " Snatch thou the hair from off his head, and from his body strip the skin; tear out his sinews, cause his flesh to fall in pieces from his frame. " (Av. XII. 5. 65-71).

The Ramayana clearly points to the existence of an elaborate organization of justice. Rama says to Laxman: " O gentle son of Sumitra, for not looking to state business for these four days, I have been pained very much. Do thou, therefore, call here men or women, priests, or councillors who have come for business. For a king falls into the dreadful hell, who does not daily

look into his state affairs." (R. VII. 53. 4-6). Perfect accessibility to instantaneous justice to all was one of the marked features of the ancient Hindu regime. Once upon a time a king by name Nriga gave away in charity a crore of cows: by mistake he gave away among these a cow belonging to a Brahmin. This Brahmin and the new owner of the cow approached the king; but as the king did not open the gates for a long time they cursed him. "Since thou hast not granted us an interview though we have been waiting here for a long time, thou shalt, by our curse remain invisible, being a lizard." (R. VII. 53. 7-18). A dog once presents itself for justice against a Brahmin. The Brahmin is punished by Rama for doing injustice to the dog. (R. VII).

Impartiality was rigidly insisted on. Perfect justice is the due of all, the rich and the poor alike. No inequality ought to exist in a court of law. All persons irrespective of their rank and condition should have perfect access to the personality of the king and should be properly heard. The rich people who can offer bribes should never escape punishment when guilty. "O son of the Raghu race, the tears of those who have been falsely charged with any offence,

destroy the sons as well as the beasts of the ruler who minds his own comforts only." (R. II. 100. 58-59. IV. 18. 61). All personal considerations must be sternly set aside. "Hence the king shall conquer his anger and senses; and forswearing personal love and derision, he shall be, like unto death, impartial to all. The bad-souled king, who fails to administer even-handed justice out of greed or folly, his enemies soon subjugate." (M. VIII. 173-174). "Neither mother, nor father, nor brother, nor wife, nor priest is unpunishable with that king who rules agreeably to his duty." (Shanti. 121. 60.)

Hindu theories fully realised the importance of punishment as an instrument to preserve peace and order. The whole science of government was called the science of punishment (दंडनीति). Might is the greatest means to preserve Right. "That rod of sovereignty is in fact the sovereign; he is said to be the leader and regulator (of society) the surety for the due discharge of their duties by (the members of) the four social orders......Punishment justly inflicted after due deliberation endears all subjects; unjustly inflicted it destroys them all......Men are dominated by the fear of punishment, rare is the man who is

moral for the sake of morality; it is the terror of punishment that enables all men to enjoy their earnings or possessions." (M. VII. 17-22). "If sin findeth not a punisher, the number of sinners becomes large. The man, who having power to prevent or punish sin doth not do so, knowing that a sin hath been committed, is himself defiled by that sin." (Adi. 196. 9-11).

The end of punishment was recognised to be prevention of crime, not retribution against the wrong-doer. Two things were aimed at: striking terror into the hearts of others, and purification of the guilty. "If thou dost not succeed in making honest men of those rogues and in saving them by means unconnected with slaughter, do thou exterminate them by performing some sacrifice.......Good kings never slay the wicked from motives of retribution." (Shanti. 273, 23-31.). Hence mild punishments are comparatively better. Everything depends upon their efficaciousness. Punishment should never be severe out of vindictiveness. It is only when a particular crime becomes rampant that rougher punishments come into play. "In those days the mere crying of fie on offenders was a sufficient punishment. After this came the punishment represented by harsh

speeches and censures. Then followed the punishment of fines and forfeitures. In this age, however, the punishment of death has become current. The measure of wickedness has increased to such an extent that by slaying only others cannot be restrained." (Shanti. 273, 19-20.) The following passage is an eloquent testimony to the righteous motives which inspired punishment. "Without destroying the body of the offender the king should do that unto him which is directed by the scriptures.......By slaying the wicked the king (practically) slays a large number of individuals that are innocent. Behold, by slaying a single robber, his wife, mother, father and children are all slain.......Sometimes a wicked man is seen to imbibe good behaviour from a righteous person. Then again from persons that are wicked good children may be seen to spring. The wicked, therefore, should not be torn up by roots. The extermination of the wicked is not consistent with eternal practice. By smiting them gently they may be made to expiate their offences. By depriving them of all their wealth, by chains and immurements in dungeons, by disfiguring them (they may be made to expiate their guilt). Their relatives should not be persecuted by the inflic-

tion of capital sentences on them. If in the presence of the Purohita and others, they give themselves up to him from desire of protection, and swear, saying, – O Brahmin, we shall never again commit any sinful act, – they would then deserve to be let off without any punishment." (Shanti. 273, 9-16.)

Various circumstances should be taken into consideration in administering justice. The fact of context is all-important. Innocent victims of some vicious tendency must be severely distinguished from hard and confirmed sinners. "Considering the wilful repetition of a crime, as well as the time, place, and circumstances of its perpetration, the light or serious nature of the offence committed, and the bodily strength, (and pecuniary circumstances of the offender), punishment should be inflicted on an offender...... A first offender should be let off (with a warning); an offender who is guilty twice should be let off with a strong censure; one who has committed the offence for the third time, should be punished with a fine; while death (corporal punishment, or mutilation of a limb) should be the penalty for one who has committed the same crime for the fourth time." (M. VIII, 126-129.)

Minors were naturally exempt from responsibility. "An old man of eighty years and a minor below the age of sixteen, women and diseased persons have to perform only half of expiation." (Angira Smriti. V. 33.) "A child is comparable to an embryo upto his eighth year. A youth who has reached the age of sixteen is called a minor. Afterwards he is no longer a minor." (Narada IV. 35-36.)

A characteristic feature of the ancient system of administration of justice was the discrimination of punishments according to the castes of the offenders. Here it must be remembered that all offences by members of the lower castes against members of the higher castes are considered far more iniquitous than those committed by members of the higher castes against those of the lower castes. Thus, it is said that the wergeld for the life of a Kshatriya is 1000 cows; for a Vaishya, 100 cows; and 10 for a Shudra. (Apastamba.) But the crime of killing a Brahmin is too heinous for a wergeld. (Av. I. 9, 24, 7.) A Brahmin using abusive language to a Kshatriya is liable to a fine of 50 Panas, and to a Shudra or Vaishya, is liable to a fine of 25 Panas. But a Kshatriya, a Vaishya or a Shudra guilty of the

same offence against a Brahmin is liable to a fine of hundred Panas, a fine of hundred and fifty Panas, and a corporal punishment respectively. (M. VIII. 267-269.) This is one of those peculiarities of the ancient judicature of India which condemns it in the eye of a modern jurist. But it should never be forgotten that the Hindu law-makers at the same time lay down that in proportion to the greater knowledge of the delinquent, guilt is greater. Thus we read in Shantiparva, that "if great men transgress, their chastisement should be proportionate to their greatness." (Shanti. 273.) The following two verses of Manu set the whole matter in right perspective. "For the offence for which an ordinary person would be punished with a fine of one Karshapanam, a penalty of one thousand Karshapanam should be inflicted on the king, if he is found guilty thereof. For having committed theft, a Shudra cognisant of the law, shall be punished with a fine eight times the usual one in value, a Vaishya, with a fine sixteen times, a Kshatriya, with a fine thirty-two times, and a Brahmin, with a fine sixty-four, hundred, or hundred and twenty-eight times the usual one in value." (M. VIII. 336-338.)

A factor tending to humanize the system

was the consideration of motives of
quents. " A witness, who, out of compa
has knowingly stated a fact otherwise th
is in reality, shall not be ousted of h
therefore, since such a speech is call
divine allegation. In cases where the alleg
of truth would lead to the lawful e
tion of a Shudra, Vaishya, Kshatriya,
Brahmin, a witness is warranted to speak false
In such a case a lie is greater than truth."
VIII. 103-104.) A Brahmin who merely
to satisfy his hunger is allowed to take some
or edibles. " That Brahmin who has been f
by want to abstain from six meals, may take
without permission, according to the rule
person that cares only for to-day without
thought of the morrow, only what is necessa
a single meal, from the husking tub or the fi
the garden or any other place of even a n
low pursuits. He should, however, whether
or unasked, inform the king of his act." (S
163. 11-12.)

Among the punishments prescribed for v
offences, fining is the most conspicuou
is the penalty for giving false evidence,
VIII. 120-1) for non-payment of debt,

VIII. 139), for misappropriation of property. (M. VIII. 264.) Corporal punishments are prescribed for cases of assault; (M. VIII. 280-283) and for cases of theft. (M. VIII. 322-325). Mutilation of limbs and even capital punishment are often the lot of thieves of valuable property. (M. VIII. 334. 322-323.) A robber deserves worse punishment. (M VIII 345) A man incurs fine by privately talking with ladies but the fine is small if the ladies concerned are maid servants and such others A man incurs the penalty of having his fingers cut off, if he is guilty of rape. (M. VIII. 367) An adulterous woman is liable to be devoured by dogs (M. VIII 371.) Very cruel punishments involving mutilation of limbs are inflicted on adulterers. (M. VIII 370 380.) A Brahmin may be banished but not killed (M. VIII. 380.)

(4)

Force is absolutely essential to keep up the order and organization of society Society is held together by force The existence of all fine and noble life, of higher morality, of all happiness, of all order, depends entirely upon the basis of force. "If force were abolished from the world, creatures would soon be destroyed. Like fish in

the water, stronger animals prey upon the weaker. This truth was formerly spoken by Brahma himself viz., that force properly applied, upholds creatures. Behold! the very fires, when extinguished, blaze up again, in fright, when blown! This is due to the fear of force. If there were no force in the world distinguishing the good and the bad, then the whole world would have been enveloped in utter darkness, and all things would have been confounded. Even they that are breakers of rules, that are atheists, and scoffers of the Vedas, impressed by force, soon become disposed to observe rules and restrictions. Every one is kept straight by force. A person naturally pure and righteous is scarce. Yielding to the fear of force, man becomes disposed to observe rules and restraints. Force was ordained by the creator himself, for protecting religion and wealth, for the happiness of all the four orders, and for making them righteous and modest." (Shanti. 15.)

War is the one great means to bring about the triumph of the righteous and the destruction of the wicked. Its foundations are laid in justice and equity. Non-destruction of the wicked is as great a sin as the destruction of the righteous. Possession of power is, therefore, a very necessary

condition for the protection of all higher values of life. " It is from power that righteousness springs. Righteousness rests upon power, as all immobile things upon the earth. As smoke depends upon the wind, so righteousness depends upon power...Righteousness is dependent upon them that are powerful, even as pleasure is dependent upon those that are given to enjoyment. There is nothing which powerful men cannot do. *Everything is pure with them that are powerful.*" (Shanti. 134. 3-9.)

The general principle to be observed in all warfare is that war must be righteous both in its aims and methods. The one essential condition of righteous fighting is that both the parties must have the same advantages. No unfair advantage is to be taken of the opponent's weakness. This is the principle of honour among all true Kshatriyas " Persons equally circumstanced must encounter each other fighting fairly.. Those engaged in contests of words, should be fought against with words. Those that left the rank should never be slain. A car-warrior should have a car-warrior for his antagonist; one seated on an elephant should have a similar combatant for his foe; a horse should be met by a horse; an

a foot-soldier by a foot-soldier. Guided by considerations of fitness, willingness, daring, and might, one should strike another, giving notice. No one should strike another that is unprepared or panic-struck. One engaged with another, one seeking quarter, one retreating, one whose weapon is rendered unfit, one uncased in mail, should never be struck. Car-drivers, animals, (yoked to cart or carrying weapons), men engaged in the transport of weapons, players on drums and blowers of conches should never be struck. Having made these covenants, the Kurus and the Pandavas and the Somakas wondered much, gazing at each other." (Bhishma. I.) All helpless persons, all persons in sleep, all members of the other sex are unslayable. " One that hath thrown away his weapons, one that hath fallen down, one whose armour hath slipped off, one whose standard is down, one who is flying away, one who is frightened, one who says,-' I am thine, ' one who is a female, one who beareth the name of a female, one no longer capable of taking care of one's self, one who hath only a single son, or one who is a vulgar fellow, with these, I don't like to battle." (Bhishma. 107. 77-78) " One should not cast weapons upon kine, Brahmins,

kings, women, friends, one's own mother, one's own preceptor, a weak woman, an idiot, a blind man, a sleeping man, a terrified man, one just risen from sleep, an intoxicated person, a lunatic, and one that is heedless." (Sauptika. 6. 21-22) Non-combatants should not be slain. "Thou hast with the Brahma weapon, burnt men, on earth that are unacquainted with weapons. This act that thou hast perpetrated is not righteous. " (Drona. 191, 38.) Certain other rules are mentioned. " No limb below the navel should be struck. " (Shalya. 61. 6.) " Neither poisoned nor barbed arrows should be used. " (Shanti. 95.) " One should fight righteously, without yielding to wrath, or desiring to slay... A wounded opponent should either be sent to his own home or if brought to the victor's quarters should have his wounds attended to by skilful surgeons. " (Shanti. 95.) There are exceptions. No party is expected to be more honest than its opponents. Deceit must be matched by deceit, and crookedness by crookedness. As regards ordinary combatants one should fight with them artlessly. As regards those that are possessed of powers of deception, one should fight with them, aided by the ways of deception

(Udyoga. 193. 10.) It is said that when the war breaks out all laws are silent. In extreme crises, all means are justified for the ultimate end. "When the number of one's foes becomes great, then destruction should be effected by contrivances and means.' " (Shalya. 62.)

Military strength, both for defensive and offensive purposes is the one most necessary thing for a government, situated in the midst of indifferent and hostile communities. Indeed, the capital thing for a government is to enlist popularity and enthusiasm on its own side by securing for the people both moral and material prosperity. The true strength of the government is the confidence and support it commands in its own people. The piling up of armaments does not serve any useful purpose if there is no peace and security at home. The foundations of efficiency are to be laid in the hearts of the subjects. "There is no treasure more valuable to kings than that which consists in the selection and assemblage of servants. Among the six kinds of citadels indicated in the scriptures, indeed, among every kind of citadel, that which consists of (the ready service and the love of the) subjects is the most impregnable." (Shanti. 55.) Aggre-

ssive militarisms which starve out all the aspects of a national life except those which subserve their own ends are never popular with the moralists of Ancient India. " That energy, which is spent in grinding the hostile kingdom, should be utilised in looking to one's own kingdom. " (Udyoga. 34. 31.)

It was, however, very clearly recognised that countries which are too much obsessed by pacifist tendencies cannot hold their own in the existing state of international insecurity, and political brigandage. The best way, to prevent war, however, is often said to lie in the preparedness for war. " Even as a serpent devoureth animals living in the holes, the earth devoureth these too, viz, a king who is incompetent to fight and a Brahmin who does not sojourn in holy places. " (Udyoga. 33. 60.) Efficiency, power, greatness, prosperity; these are the goals for which kings must day and night strive. " Discontent is the root of prosperity. Therefore, O king, I desire to be discontented. He that striveth after the acquisition of prosperity is a truly politic person. " (Sabha. 81.) A state of meekness and poverty is not meant for states. " When one falls into distress, one should raise

one's self by all means in one's power, mild or stern; and after such rise, when competent, one should practise righteousness." (Shanti. 140. 38.) Imperial dignity is a natural object of ambition to aspiring kings. There is nothing wrong about the idea of augmenting one's strength and enlarging the sphere of influence and overlordship. The Rig-Veda also speaks of paramount kings (सम्राट्). (Rg. IV. 19. 2.) "It hath been heard by us that in the Krita age, having brought every one under their subjection Yauvanashuin, by the remission of all taxes, Bhagiratha, by the kind treatment of his subjects, Kartavirya, by the energy of his asceticism, the Lord Bharata, by his strength and valour, and Maruta, by his prosperity,—these five became emperors. But O Yudhishthira, thou who covetest the imperial dignity, deservest it (not by one but) by all these qualities, viz, victory, protection afforded to thy people, virtue, prosperity, and policy." (Sabha. 15. 16-18.) There is the finest spiritual basis for many of these world-conquests; it is the conquest of the world not by sword but by soul.

Ways of the world are proverbially crooked. The path to prosperity and power is often a

very thorny one. Hindu writers on political ethics or morality of nations frankly recommend unscrupulous courses of action on the plea that the end justifies the means. Protean are the shapes which morality assumes in the hands of statesmen. वारांगनेव नृपनीतिरनेकरूपा । "I wonder at the ways of the statesmen that are myriad-shaped like the ways of fate. According as it suits their purpose, these ways at times are such as can be comprehended and at times they are too intricate to follow; at times they are set forth in all their magnitude, and at times they shrink to a vanishing point; at times their very trace is lost and at times they show ample results." (Mudrarakshasa V. 3) It is necessary, therefore, for the rulers to be deeply versed in all the mysteries of statecraft; but a naked acceptance of tortuous and heart-rending courses for merely selfish purposes is never recommended. "Both kinds of wisdom, straight and crooked, should be within the call of the king. Though acquainted with it, he should not, however, apply that wisdom which is crooked (for injuring others). He may use it for resisting the dangers that may overtake him." (Shanti. 100. 5.).

Unscrupulous measures should be fully resorted

to to achieve political purposes and these are hallowed in the light of the ultimate end. Prosperity never comes to those who are too honest. The higher morality of unambiguous sincerity is not meant for government. By means fair and foul, the politicians must aim at the regeneration of their country, at the development of ruthless efficiency and power which alone can cover a multitude of sins. "The king, therefore, in seasons of distress incurs no fault by oppressing his subjects for filling the treasury. For performing sacrifices many improper acts are done...If (at such times) such improper practices be not adopted, evil is certain to result. All those institutions that are kept up for working destruction and misery exist for the sake of collecting wealth.... As animals and other things are necessary for sacrifices, as sacrifices are for purifying the heart, and as animals, sacrifices, and purity of the heart are all for final emancipation, even so policy and chastisement exist for the treasury which exists for the army; and policy, treasury, and army, all the three exist for vanquishing foes and protecting or enlarging the kingdom. I shall here cite an example illustrating the true ways of moralists. A large tree is cut down for

making of it a sacrificial stake. In cutting it, ther trees that stand in its way have also to e cut down. These also, in falling down, kill others standing on the spot. Even so they that tand in the way; of making a well-filled treasury have to be slain." (Shanti. 130. 35-51).

The general principle of foreign policy is here enunciated: "By means of all political expedients, a king, well-versed in the laws of state-craft, shall so exert that, his allies, foes, and indifferent sovereigns, may not acquire a higher supremacy than his own self." (M. VII. 177.) Four expedients were recommended with regard to enemies; conciliation (साम), concession of territories (दान), sowing of dissensions in the enemy's camp (भेद), and war (दण्ड). (R. V. 2. 27). A military demonstration was to be resorted to if the other methods failed. "The expedients,-conciliation, gifts, dissension and punishment,-when duly applied, yield success. Punishment, (should always be applied) when there is no other means to follow." (Yaj. I. 346) "Brihaspati has said that a king possessed of intelligence should always avoid war for the acquisition of territory. The acquisition of dominions should be made by the three wellknown

means (of conciliation, gift, and disunion).' (Shanti. 68. 25-26.) In fact, circumstances alone can warrant the acceptance of the one method to the exclusion of others. Small kingdoms should not be exterminated on the mere ground of their weakness. With regard to more powerful enemies, discretion is always to be held the better part of valour. " A powerful king should never seek to exterminate weak kings, for these do good to the world, by cherishing the good and punishing the wicked." (Ashrama. 7. 17-20.)

The most essential thing is to be able to measure the forces of one's own and one's opponents very accurately. " The king conversant with the scriptures that marches against a foe, should think of the three kinds of strength, and indeed, reflect on his own strength and the strength of his foe. Only that king, O Bharata, who is endued with alacrity, discipline, and strength of counsels, should march against a foe. When his position is otherwise, he should avoid offensive operations. The king should provide himself with power of wealth, power of allies, power of paid soldiery, and power of the mechanical and trading classes Among all these, power of allies and power of wealth are superior

the rest. The power of classes and that of e standing army are equal. The power of ies is regarded by the king as equal in efficacy either of the above, on many occasions, when ie time comes for applying each." (Ashrama, 8.) overnment must change its policy like a chameon to suit different powers and different circumances. Moderation, if it is interpreted as eakness, should be avoided. If diplomacy fails convince the opponents of the soundness one's policy, military demonstration must llow. Diplomacy is really effective when it is icked by force. Rama grows angry at the cean and says: "Behold the hauteur of the cean in not presenting himself before me. alinness, forbearance, candour, and soft speech — iese virtues of the good are by the insolent iken for the effects of incompetency. The erson that is self-laudatory, wicked, and impuent, publishes his own praise, and meteth out astisement everywhere, is honoured in the orld. By moderation, one cannot attain celeity; by moderation, one cannot attain fame,— nd, in this world by moderation, one cannot tain victory in the battle-field." (R. VI 21. 4-17.)

Self-preservation is the highest law for the community. It is the one foremost duty of the state to maintain its own existence and power as unimpaired as possible. All means that would lead to success are to be unhesitatingly adopted. "If thy son, friend, brother, father, or even spiritual preceptor becometh thy foe, thou shouldst if desirous of prosperity, slay him without scruples. By curses and incantations, by gifts of wealth, by poison, or by deception, the foe should be slain......And O Bharata, speak soft words before thou smiteth and even while thou art smiting. After the smiting is over, pity the victim, and grieve for him, and even shed tears." (Adi. 153, 62-66.) Hypocrisy is a very essential part of statecraft. Policy requires statesmen to throw a veil of ambiguity over their real intentions. "In speech thou shouldst ever be humble, but at thy heart be ever sharp as a razor. And when thou art engaged in doing even a very cruel and terrible act, thou shouldst talk with smile on thy lips." (Adi. 153, 62-66.) "The hope thou givest unto thy foe should be long deferred in the fulfilling; and when the time cometh for its fulfillment, invent some pretext for deferring it still. Let that pretext be shown as founded upon some

reason and let that reason itself be made to appear as founded on some other reason. Kings should, in a matter of destroying their foes, even resemble razors in every particular: unpitying as these are sharp, hiding their intents as these are concealed in their leathern cases, striking when the opportunity cometh as these are used on proper occasions, sweeping off their foes with all their allies and dependents as these shave the head or the chin without leaving a single hair." (Adi. 153, 106-107.)

(5)

We have so far dealt with the activities of the state in Ancient India. It might be supposed that the influence of the state was all-pervasive, that institutions owed their rise and extinction to a mere fiat of this Omnipotent Central Executive. Yet this is altogether an illusion. In the Greek Society, in the ancient Roman Republic, man had no existence apart from the state, that every part existed for the Whole and had no independent existence. *In India, the state was a* majestic institution, no doubt; but around it and behind it and within it lay large and extensive spheres of authority, which were *to a great extent* autonomous. Man as man did not come in contact

with the state. The Greeks divided men into citizens and slaves. The Hindus transcended these limits and marked out for man large jurisdictions in which he could work independently of his position in the state. There was first the institution of family. Man was largely merged in this group: the state often dealt direct with families than with individuals. Patriarchs or heads of families represented the whole group: the state would not recognise the independent existence of individuals. A family was a vast group consisting sometimes of as many as a hundred persons knit together by blood-ties, owing allegiance to one adult head, generally the eldest male member living. Family was indeed a small state – an *imperium in imperio.* The family was the center where all property would concentrate, where all people would be properly looked after, where the children will be trained in the traditions and arts and learning of their elders, where the old will guide and direct the young and the young will respect and obey and support the old, where gods would be worshipped, sacrifices would be performed, and a corporate spirit fostered and nourished. It was a political, economic, religious, cultural institution, protecting and enhancing the traditional lore, safe-

guarding religion, morality, and means of existence of the group from generation to generation. Family here was a compact group – in which as many as seven generations used to pass a communal life.

A notherinstitution which stood as a rampart between man and the state, between man and the outside world was Caste. Every Hindu is born into a caste, which is a larger group, standing for certain ideals and traditions. Caste determines to some extent a man's profession; caste determines a man's marriage; caste determines a man's social status; caste determines a man's cultural possibilities; caste determines a man's duties. In India the first question generally asked to a Hindu is—'What caste do you belong to?' Man ceased to have an independent existence as a man to some extent; he always used to think in terms of the group he was born into. Caste was a social not a religious institution, though not even the sacred relations between man and God escaped its influence. *Man's status and functions*, his rights and his duties, were determined by his caste irrespectively of the state. The state was an humbler institution bound to respect the limits of caste ethics. The secular agency of the state

was powerless to raise the Shudras and run down the Brahmins. In this way, the fundamentals of peace, order, good administration, justice, and sound economic organization were secured. Our Swadeshi Samaj as Dr. Tagore calls it was thus able to preserve its existence intact in the midst of stormy changes and ceaseless political vicissitudes.

A third agency guaranteeing the stability of our social order was the indigenous system of local self-government so excellently developed by our ancestors. There were various types of institutions designed to meet common wants by concerted action. There were Shrenis-guilds of merchants and craftsmen. There were Kulas, which were assemblages of relatives and friends. There were Ganas, meaning assemblages of families or fraternities. Many Ganas were self-governing bodies. A Puga meant a federation of different bodies of workers,—a vaster and more complex body than a Shreni. One of the functions of these guilds was to train the younger people in arts and crafts. Caste did not affect a man's entry into guilds. The Jatakas refer to king-craftsmen, to Brahmins acting as physicians, goat herds and merchants. Manu also allowed the use of handicrafts and the practice of other professions

even to a Brahmin in time of distress. But these local bodies were not purely economic groups; they had administrative and judicial powers also. Brihaspati mentions the functions of Samuhas or municipal bodies: preservation and maintenance of public halls, temples, tanks, rest-houses, wells for supply of drinking water to travellers, construction of water-courses and places of worship, protection against incursions of wicked people and relief of the distressed. (See Dr. Mookerjee's Local Self-Government in Ancient India.)

There is, therefore, plenty of evidence of corporate life among ancient Hindus. All these associations tended to delimit the sphere of the state. In India, therefore, it should never be forgotten that society and state were not identical, that each ran an independent course of life, their spheres now and then overlapping each other, now checking and balancing each other but maintaining always distinct, independent existence. All these institutions again, were not the gifts of the state to people; their roots were equally deep with those of the state in the ancient life and traditions of the people. The centre of gravity of man did not lie in the state; it lay in the body of Dharma or Laws to which the state, the caste,

the family, the guild alike traced its existence.

Yet it would be a mistake to say that man's life was summed up in these associations. True, man as man had no civic rights; that was because Hindus did not believe man to be fundamentally a political being pure and simple. The idea of the nation, of the caste, of any group did not obtain that worship which it obtains at present in the West; because man as a spiritual being was a greater reality than man as a secular being. Man's soul was fundamental. Any man can leave the organization of the state, of the guild, and even of the caste, and the family, and become as free, as independent as he chooses. But not in the social, nor in the economic or political sphere was he allowed to have this unfettered existence. It was as a human being, as an Atman that he was allowed to wear the robe of a Sannyasin and transcend the local and sectional tyrannies of customs and conventions. The overwhelming emphasis that was placed on man's soul-life tended to weaken the harshness, the rigidity, the absoluteness of all secular organizations. Humanity, therefore, was not lost sight of; but the collective entities which so largely hem in the outlook of a Westerner ceased to have

an unchecked control over men's minds. The *tyranny of the nation-idea or the empire-idea* was not so much felt. Hence that majestic development of economic and political structure, looking not to the past but to the future for its inspiration, building not for a generation or two but for ages together was not possible among the ancient Aryans, whose contributions towards the growth of free political spirit and building up vast industrial structures remained therefore handicapped.

XIV. Caste Morality.

A very characteristic institution of the Hindus is caste. From the time almost of the Rig-veda, the Hindus have accepted this typical institution. It stands for the natural inequality of men and tries to utilise this fact in the interests of society, by making it one of the main principles of division of social labour. It is, therefore, fundamental in the view accepted of social organization by the Hindus. The ordering of society on the lines of justice and utility requires that each man should take to that work for which he is most fitted by nature, by temperament, and by education. Every man is not fit for every thing. There are certain typical tendencies of human nature which each person embodies in himself; and according as men represent the one or the other of these, they fall into the one or the other division of society based on these. The perception of this fact is not peculiar to the Eastern mind; the earliest establishment of this principle in the Western thought, we find in Plato. Plato, however,

tempered his view of caste by advocating systematic changes in it, corresponding to similar changes happening in the merits of individuals. His view is so excellent that we will put it in brief here. " These have different natures, and some of them God framed to rule, whom he fashioned of gold; others, he made of silver to be auxiliaries; others, again to be husbandmen and craftsmen, and these were formed by him of brass and iron *But as they are all sprung from* a common stock, a golden parent may have a silver son, and a silver parent a golden son, and there must be change of rank; the son of the rich must descend and the child of the artisan rise, in the social scale; for an oracle says that the state will come to an end, if governed by a man of brass or iron. " (Republic Book III. tr. Jowett). We maintain that this was the very view of the ancient Rishis as regards the caste system in the best period of the Hindu history; although through the tendency to degeneracy inherent in all institutions, this system had to give way to the present one.

It is reasonable to maintain that colour was originally one of the grounds of differentiation between one caste and another or at least between

the first three orders and the Shudras. The race prejudice and the colour bar are not peculiar to the early ages nor to the most recent ones; they are shared by all people at a certain stage of culture. No wonder then that the ancient Aryans tried to maintain their position of superiority by keeping aloof from the aboriginal elements. The caste system was a device to maintain rigid barriers between the pure Aryan elements and the non-Aryan ones; it was a device also to incorporate the non-Aryan elements without either giving way to them or exterminating them. The word *varna* has become itself one argument on behalf of this view of the division of early society on the basis of the difference of colours between different groups. "The complexion the Brahmins obtained was white; that which the Kshatriyas got was yellow; and that which was given to the Shudras was black." (Shanti. 186. 5). The original unity of all the castes is frequently maintained; all differentiation was an after development. "There is really no distinction between the different orders. The whole world at first consisted of Brahmins. Created (equal) by Brahman, men have, in consequence of their acts, become

distributed into different orders." (Shanti 186 10-14). The Brihadaranyka Upnishad maintains that the Brahmins created other orders, because alone thay were not sufficient for the work of society. "Verily in the beginning this was the Brahman, one only. That being one was not strong enough. It created still further the most excellent Kshatra (power)......But Brahman is nevertheless the birth-place of Kshatra......He was not strong enough. He created the Vish (people).......He was not strong enough. He created the Shudra colour." (Br. U. I. 4. 11-13).

The fiction, therefore, that the different orders sprang from the different parts of God was only meant to represent the diversity of social functions of the four orders and not to lay any claim to historical truth. Historically there was one class at first, but owing to various causes, society divided itself into different classes. The story, therefore, of the creation of the different orders of society from the different parts of Godhead is not calculated to point to any rigid, absolute, eternal distinction between the four orders; but it definitely shows that there are four main aspects of social work which are represented in the world by four orders of men.

"The Brahman was his mouth, of both his arms was the Rājanya made. His thighs became the Vaishya, from his feet the Shudra was produced." (Rg. X. 90. 12.) The Brahmins represent the face of the Deity; that is, the head of the society; the Kshatriyas are the arms; that is, they form the military class; the Vaishyas are the belly and the thighs; that is the economic functions belong to them; and the Shudras are the leg; that is, they form the army of labourers. " One to high sway, one to exalted glory, one to pursue his gain, and one his labour: All to regard their different vocations, all moving creatures hath the dawn awakened." (Rg. I. 113. 6.)

The Brahmins form the apex of society. (M. I. 96). Society should be governed by its Brahmins, – this is the root idea of the Hindu sociology. The Brahmins alone are born to rule; they alone are commissioned by God to govern mankind. The rule of the Brahmins is not, however, to be understood as the rule of a selfish bigoted priestcraft. Nothing could be more remote from the minds of the ancient seers than such an absurdity. The rule of the Brahmins was to be the rule of the best elements of society; it was to be the rule of intellect and

character. The Hindus believed, above all, in aristocracy, the aristocracy not of birth, nor of wealth, nor of power, but the aristocracy of will and intellect. The Hindus believed in theocracy; the government of the society must be entrusted to those who are all of heaven, and none of earth, who have no private interests, but who are absolutely pure organs of divine truth, faithful messengers of God. It is only when we grasp this cardinal fact, we can understand the apparently exaggerated way in which the claims of the Brahmins are marshalled in the ancient writings.

The duties of a Brahmin are: the maintenance of purity of descent, devotion of the duties of his caste, and the perfecting of people (by teaching). (S. Br. XI. 5, 7, 1.) "Study (of the Vedas), teaching, performance of sacrifices, officiating as priests at other men's sacrifices, gift-making, and acceptance of gifts are the duties of Brahmins." (M. I. 88.) The foremost duty of a Brahmin, therefore, is to preserve intact the stores of intellectual wealth bequeathed by the past generation and to increase these by his own unsparing efforts. (M. I. 93.) But of greater importance to a Brahmin than the Vedic lore is character. It is frequently said that a learned

Brahmin is worthless, if he fails to carry out the high principles which he has learnt. The Brahmins, therefore, have to embody in themselves not only the highest learning, but the highest virtues also. "The Brahmin has originated as the eternal embodiment of virtue. His origin is for the furtherance of virtue; he is the essence of Brahma. Born as a Brahmin, he wields the supremacy of the world, the ruler of all creatures, the custodian of the treasure of virtue." (M. I. 98-99.)

A Brahmin, however, has not to practise any and every virtue; he is, above all, for peace and not for sword. All the quietistic virtues find their most characteristic expression in this order of men. "Serenity, self-restraint, austerity, purity, forgiveness, and also uprightness, wisdom, knowledge, belief in God, are the duties of Brahmins, born of his own nature." (Bg. XVIII. 42.) "The gods know him for a Brahmin who hath cast off anger and passion. The gods know him for a Brahmin who always speaketh the truth here, who always gratifieth his preceptors, and who, though injured himself, never returneth injury. The gods know him for a Brahmin who hath his senses under control, who is virtuous

and pure and devoted to the study of the Vedas, and who hath mastery over anger and lust. The gods know him for a Brahmin who, cognisant of morals and endued with mental energy, is catholic in religion, and looketh upon all as equal unto himself." (Vana. 209, 34-39.) An extreme tenderness of heart and kindness to all living creatures especially characterise a Brahmin soul. There are occasions, however, on which even a Brahmin is justified to take up arms. "The Brahmin, by taking up arms on these three occasions, does not incur sin, viz, for protecting himself, for compelling the other orders to betake themselves to their duties, and for chastising robbers.' (Shanti. 78, 34.) "When robbers, breaking through all restraints, spread devastation around, all the orders may take up arms. By so doing they incur no sin, O Yudhishthira!" (Shanti. 78 18.)

A life of poverty and renunciation is the one most appropriate for the Brahmins. Theirs is not the kingdom of this world, theirs is the kingdom of heaven Neither worldly honour, nor worldly wealth are the objects of their ambition. A Brahmin is not a flatterer of any persons; he is sufficient unto himself. "The gods know him

for a Brahmin who has given up all desire of fruit who hath no exertion in respect of worldly acts, who never bows down his head unto any one, who never utters the praises of others, and who is endued with strength though his acts have all been weakened." (Shanti. 209. 34). "A Brahmin should avoid service of the king, wealth obtained by agriculture, sustenance derived from trade, all kinds of crooked behaviour, companionship with any but his wedded wives, and usury." (Shanti. 62. 3.) There are strict limitations to a Brahmin's accepting a life of mendicancy. "A Snataka (one who has duly finished his studies) householder, famished with hunger, shall ask money of the king, or of his pupils and disciples, but of no other man." (M. IV. 33). "The firmness of a Brahmin consists in his refusal to solicit. The Brahmin, possessed of steadiness and learning and contentment gladdens the deities. The wise have said that an act of solicitation on the part of a poor man is a great reproach. Those persons that solicit others are said to annoy the world like thieves and robbers. The person who solicits is said to meet death." (Anu. 95. 3-5).

Great as are the duties of a Brahmin, equllya

great are his privileges. The position of a Brahmin is entirely exceptional in society. The Shatapatha Brahmana mentions the following four prerogatives of the Brahmin; honour, gifts, freedom from oppression, and freedom from being killed. (S. Br. XI. 5. 7. 1.) " The Brahmins are the holiest of the holies on earth, a holier thing than they is not, nor ever will be. " (Vyasa IV. 12.) They are considered almost gods on earth. (Av. V. 3. 2. Vishnu. XIX. 20-22). " Whatever property is in this world belongs to the Brahmin " (M. I. 100-101.) The sovereignty of the world, of right belongs to the Brahmin; it is by sufferance that the Kshatriyas rule. (Shanti. 72. 14-15). The Brahmin's claims to reverence are superior to those of the king himself. " There are two persons whose lives are perpetual vows. The one is the king, the other is a Brahmin. Of these, one having the higher knowledge is the greater. " (Gautama. VIII).

The Brahmin enjoys an exceptional position in Law. A person draws down upon himself the most terrible consequences, if he wantonly approaches a Brahmin's wife or his property. "Dire is a Brahmin's wife led home by others ; in the

supremest heaven, she plants confusion." (Rg. X. 109, 4. Br. Up. VI. 4, 12.) "One can digest iron, powdered stone, and even poison. What man, in three regions can digest a Brahmin's property?" (Brihaspati 48.) The sanctity of a Brahmin's own person is still more inviolable. The murder of a Brahmin is the only real murder. (S. Br. XIII. 3, 5, 3.) "A Brahmin of all creatures must not be slain! He is, indeed, like fire.......Hostility with Brahmins, would not, therefore, be proper under any circumstances. O sinless one, neither Agni nor Surya truly consumeth so, as doth a Brahmin of rigid vows when angry!" (Adi. 28, 4-7.) The maintenance of Brahmins is a duty of the wealthy classes. Under certain circumstances, a Brahmin can appropriate to himself the things that he wants, from others' property. (Shanti. 163, 11-12.)

The position of the Kshatriya (or warrior) class forms, in many respects, a great contrast to the position of the Brahmins. The duties of the two classes vary accordingly. To the Brahmins belong all spiritual power; the Kshatriyas are the representatives of physical power. The former are passive, quietistic, forgiving; the latter are active, aggressive and unforgiving.

The essence of the Brahminhood is non-resistance; the essence of the Kshatriya position is active resistance. "The Kshatriya's might lies in physical strength; the Brahmin's in forgiveness." (Adi. 191, 31.) "The Brahmin shines by self-restraint, the Kshatriya, by victory." (Shanti. 299, 22.) There is conflict, therefore, of methods between the two orders; the Brahmins want to achieve their aims through spiritual power; the Kshatriyas have to achieve their aim through physical force. But there is no conflict of ends; both the orders have to secure the triumph of right. Hence no divorce between the two is desirable; there should be healthy co-operation between the two orders. (S. Br. IV. 1, 4, 6, etc.) The real power is the power of the spirit; the intellectual classes must guide and govern the actions of the military classes. The brute force is inferior to the higher force of the spirit; hence it must be guided and controlled by the latter. "O fie on Kshatriya prowess! Brahma prowess is *true* prowess! In judging of strength and weakness, I see that asceticism is true strength!" (Adi. 191, 57-58.) "The Brahmin and the Kshatriya are connected with each other naturally, and each protects the other. The Kshatriya

is the cause of the Brahmin's growth, and the Brahmin is the cause of Kshatriya's growth. When each helps the other, both attain to great prosperity. If their friendship, existing from days of old breaks, a confusion sets over everything." (Shanti. 73, 49–51.)

Protection of the people, gift-making, performance of sacrifices, study of the Vedas, and abstention from luxury are, in general, the duties of Kshatriyas. (M. I. 89.) The Kshatriyas are known to have taught the Vedas to Brahmins; and some of them like Janaka were very clever metaphysicians; but in general, this was not their business. "In word only have former sages (though Brahmins) come as pupils (to people of lower rank); but Gautama actually dwelt as a pupil (of Pravahana, who was a Rajanya) in order to obtain the fame of having respectfully served his master." (Br. Up. VI. 2, 7.) The fundamental function of the Kshatriyas was the protection of people. The rôle of the Brahmins was very exalted; but, in this matter-of-fact world it is the Kshatriyas who uphold the organization of society. "Amongst men, the highest duties are those which are practised by Kshatriyas. The whole world is subject to the might of their

arms. All the duties, principal and subordinate, of the three other orders, are dependent (for their observance) upon the duties of the Kshatriya." (Shanti. 62, 24-32.)

A Kshatriya, therefore, has to practise all the active virtues, as a Brahmin is the soul of peaceful qualities. He has to achieve his objects by his own manliness; it is not for him to adopt a meek or servile attitude. "In thy case, O king, begging which is successful with Brahmins, hath been forbidden. Therefore, strive for the acquisition of wealth by exerting thy might and energy. Neither mendicancy, nor the life of a Shudra is what is proper for thee. Might and energy constitute the virtue of the Kshatriya especially....... They that are learned and wise say that sovereignty is virtue. Acquire sovereignty, therefore, it behoveth thee not, to live in a state of inferiority." (Vana. 33, 49-64.) The third and fourth stages of life are not compulsory for the Kshatriyas; nor should they be resorted to till their life mission is accomplished. "A life of mendicancy is not obligatory upon the three orders (viz, Kshatriyas, Vaishyas and Shudras.)" (Shanti. 62, 23.)

Such qualities as contentment, forgiveness,

humility, tenderness for life are not appropriate for a Kshatriya. 'असंतुष्टा द्विजाः नष्टाः संतुष्टाश्च महीभुजः' Discontent is the ruin of the Brahmins; while contentment is the ruin of the kings. Acquiescence in the *status quo* is not a praiseworthy characteristic of the Kshatriyas. "Little streams are filled with only a small quantity of water. The palms of a mouse are filled with only a small quantity. A coward is soon gratified with acquisitions that are small." (Udyoga, 133, 9.) "Never occupy the intermediate, the low, or the lowest station! Blaze up (like a well-fed fire)! Like a brand of *Tindooka* wood, blaze up even for a moment, but never smoulder, from desire of life, like a flameless fire of paddy chaff! It is better to blaze up for a moment than smoke for ever and ever!" (Udyoga 133, 13-15.) A life of excitement, in which there are keen pleasures and poignant pains, is to be preferred to a life of dullness, quiet, peace. "Overcoming sleep, and languor and wrath and joy, and hunger and thirst, and cold and heat, thy children are always in the enjoyment of that happiness which, as heroes, should be theirs!......Indeed, ordinary persons, caring only for comforts that satisfy the low and the mean, desire an equable state of dullness, without ex-

citement of any kind. They, however, that possess superior stuff, desire either the acutest of human sufferings, or the highest of all enjoyments, that are given to man. The wise always delight in extremes, they find no pleasure in the mean; they regard the extremes as happiness; while that which lies between, is regarded by them as misery." (Udyoga 90. 94–100). Such soldierly *qualities as hot temper, intolerance, revengefulness* are positive qualifications in a Kshatriya. " He is a man who cherisheth wrath and forgiveth not; he on the other hand, who is forgiving, and without wrath, is neither a man nor a woman....A man is called Purusha because he is competent to trouble his foe. " (Udyoga. 133. 33–35). A Kshatriya may justly cherish a high sense of honour, and stern and unbending pride. Humility and self-surrender are out of place in him. Self-assertion, and not self-denial is his characteristic virtue. " He that hath, in this world, been born as a Kshatriya in any high race and hath acquired a knowledge of the duties of that order, will never from fear, or for the sake of sustenance, bow down to any body on earth. One should stand erect with courage, and not bow down, for exertion is manliness; One should

rather break in the joints than yield in this world to any body." (Udyoga 134. 38-41).

Heroism is the prime virtue of a Kshatriya. "Prowess, splendour, firmness, dexterity, and also not flying from battle, generosity, the nature of a ruler, are the Kshatriya duties, born of his own nature." (Bg. XVIII. 43). "More than life itself, strive ye to win objects of enjoyment procurable by prowess, since objects won by prowess alone can please the heart of a person desirous of living according to Kshatriya practices." (Udyoga 90. 78). Fighting on the battle-field is, therefore, the very highest duty and pleasure to a Kshatriya. He should not deprecate wars but rather seek them. "Indra himself, though a Brahmin, became Kshatriya in his acts, and battled with his sinful kinsfolk for eight hundred and ten times. Those acts of his, O monarch, are adorable and worthy of praise. Through them, he obtained, as we have heard the chiefship of the gods." (Shanti 22. 11-12).

But the Kshatriya class has to remember that though it is admirable to have a giant's strength, it is not so good to use it like a giant. It is not the heroism of a brute that is glorified. A Kshatriya is not to be a worshipper of naked

physical force. It is not the installation of might, but of right which is aimed at. But the might is to be harnessed in the service of right. Might is to make the world safe for right. The ultimate end of this military order is quite clear; it is the triumph of the forces of right. The method of ensuring this triumph, however, is blood and iron. " A Kshatriya should slay sires and grandsires, and brothers, and preceptors, and relatives, and kinsmen that may engage with him, *in a just battle.* This is their declared duty. That Kshatriya, O Keshava, is said to be acquainted with his duty who slays in battle his very preceptors, if they happen to be sinful, and covetous, and disregardful of restraints and vows." (Shanti 64. 15–19). Kalidas says that the real justification for a warrior's weapons lies in the protection they afford to the distressed, and not in injuring the innocent. आर्तत्राणाय वः शस्त्रं न प्रहर्तुमनागसि। The derivation of the word क्षत्रिय (Kshatriya) is highly significant. क्षतात्किलत्रायतित्युदग्रः क्षत्रस्य शब्दः भुवनेषु रूढः। (Raghuwansha). " And because he protecteth all people from wounds and injuries, for this he became a true Kshatriya. " (Drona 69. 2).

The duties of the last two orders may be

briefly described. "Ploughing, protection of kine, and trade are the Vaishya's duty, born of his own nature. Action of the nature of service is the Shudra duty born of his own nature." (Bg. XVIII. 44.). Not that these classes are unimportant. Far from it. They are the real basis of the whole economic structure of the state; they are respectively the capitalists and labourers of the Hindu society. "A Vaishya, initiated with the holy thread, shall marry and daily attend to agriculture and cattle-rearing. *Prajapati* (the creator) created the beasts and gave them to the Vaishya; and all the creatures he gave to the king and the Brahmins. The Vaishya must not desire to keep no beasts; if the Vaishya desires to keep beasts (i. e. to rear animals), let none else do that. Let the Vaishya appraise the prices and qualities of gems, pearls, corals, metals, woven stuffs, scented things, and salts. Likewise he must possess the knowledge of sowing seeds, of the specific traits of the soil, of the measures of lands, and the rules of weighing articles, (as well as) defects or excellencies of articles, the good and evil traits of countries, profits or losses in manufactured articles and the increase of animals. He must know

the wages of artisans and workmen, and languages of different races of men; he shall be able to forecast the increase or decrease in the prices, and amelioration or deterioration in the quality of an article at a particular place and time, as well as the mode of selling or buying. He shall constantly try to multiply his riches by honest means and give food to animals out of all creatures." (M. IX. 326-333.)

The Shudras were the helots of the Hindu society. They were regarded as born servants. They could be 'expelled at will' and 'slain at will.' (Ai. Br. VII. 29. 4) They were unclean and unfit for sacrifice. (S. Br. III. 1. 1. 10). Manu considers them as slaves, and hence they have no right of property. "A Shudra whether a slave purchased or otherwise, must be employed in service. Even when set at liberty by his own master, a Shudra cannot be liberated from service: service is his vocation by nature: who shall emancipate him from that?......A wife, a son, and a slave can never acquire any property for themselves: whatever they earn go to him to whom they belong." (M. VIII. 413-414, 416.) The Shudras are disqualified for the study of the sacred literature. The Shudras are denied all

access to the high offices. "The realm of a king, wherein a Shudra official administers justice, is destroyed under his very eyes." (M. VIII. 21.) The Shudras are not to amass wealth, nor try to be equal to the higher castes. "A fine of a hundred *Panas* should be realised from a Shudra striving to be equal to a Brahmin in a bed or seat or treating a Brahmin on the road as his equal." (Gautama XII.) No Brahmin is justified in treating Shudras as his equals or superiors. (Shanti. 163, 28–29.)

The higher classes, however, did not entirely forget the basis of common humanity that the Shudras shared with them. We hear of rich Shudras (Mai. S. IV. 2, 7, 10), of the Shudra kingdoms (M. IV. 61), of Shudra ministers (S. Br. V. 3, 2, 2), of prayers for Shudra, (Vaj. S. XVIII. 48.) and of popularity with Shudras (Av. XIX. 32. 8.; 62. 1), in the early literature. Their competency to perform various ceremonies and the obligations of the other classes towards them are also referred to. "The fourth order of society is Shudra; and Shudras are all of one caste. Even Shudras should practise forbearance, toleration, and truthfulness, and wash their hands and feet for the pur-

poses of *Achamanam* (sipping water as a religious ceremony). A Shudra is competent to celebrate the Shraddha ceremonies in honour of his departed manes. A Shudra shall support his own servants, and devote himself to the services of the three superior social orders;.. .. otherwise a Shudra may earn his livelihood by any kind of handicraft. The person, whom a Shudra might serve as his master, is bound to support him in his old age, even if he becomes incapable of doing further service. Likewise, a Shudra is bound to support his master in his old age, or if fallen on evil days. '*Namas*' is the only *mantra* which a Shudra is competent to utter. According to several authorities, a Shudra is competent to do the *Pakayajna*." (Gautama X). The prejudices against lower castes were at first not so strong as at present. The Shudras were able to serve as cooks to the members of the higher castes. Bhima called himself a Shudra; yet he was taken up in the service of the king Virata as a cook. (Virata. 10. 13). The Brahmins could take the food from the Shudra under certain circumstances. A Shudra woman could be accepted as a wife by all the three orders. (M. III.

13.) A Shudra who took to righteous courses of action came very near to the other orders. "For a Shudra who is desirous of hearing (such scriptures as are not forbidden in his caste), who has accomplished his duties, who has begotten a son, between whom and the superior orders there is not much difference in consequence of the purity of his conduct, all the modes of life have been laid down except the observance of universal peacefulness, and self-restraint (which are not necessary for him). For a Shudra practising all these duties, as also for a Vaishya, and a Kshatriya, the *Bhikshu* (mendicancy) mode of life has been laid down." (Shanti. 62. 12–14). A Shudra could take to commerce, as well as the practice of either mechanical or fine arts. "When the Shudra is unable to obtain his living by service of the three other orders, then trade, rearing of cattle, and the practice of the mechanical arts are lawful for him to follow." (Shanti. 300. 4). "For a Shudra, all branches of art (such as painting and the other fine arts) can be resorted to for livelihood." (Vishnu. II. 14).

There was equality with regard to all the castes as regards certain fundamentals of life.

Practice of rites was often denied to the lower orders; yet the highest morality could be practised by them as well as others. "Forbearance, veracity, restraint, purity, liberality, self-control, abstention of injury to any living creature, obedience towards one's Gurus, visiting places of pilgrimage, sympathy (with the afflicted); straightforwardness, freedom from covetousness, reverence towards gods, and Brahmins, and freedom from anger, are duties common (to all the castes)." (Vishnu. II. 16-17). There is not only equality with reference to practice of the highest morality; there is equality with reference to the highest spiritual qualities. All castes have equal access to God. Indeed God looks to love and devotion and purity of heart of the devotees and not their caste. "Even the despised classes have a right to it." (Shandilya-sutras II. 78). Rama eats fruits previously tasted by Shabary-a Chandala girl. (Aranya-Kanda 78). He says with regard to Guhaka: "It is through deep love that he uses 'thou' and 'thee' to me, and this makes me love him very dearly indeed. With love, the Chandala makes me his own, while without it the Brahmin is nothing to me." "These eight kinds of *Bhakti* (devotion) even if they exist

in a Mlechha (a non-Hindu), turn him into a a prince of Brahmins, a sage, an ascetic, a truly wise man." (Garuda Purana I. 231. 9--10).

Now as regards caste, there are two main currents of opinion: the one view is that caste is based on birth, that a person takes the caste of a family into which he or she is born. The other view would make the caste of a person dependent upon his character. It is futile to deny that the former view has prevailed, and the the other one has now vanished. But at one time the latter view was held by many persons. According to the former view, a man of lower caste can get a birth in the higher caste only by a life of hard penances in many successive births; in one and the same existence one cannot pass from one group into a higher one.

There is no doubt that a certain importance is always justly attached to purity of birth or descent. A man inherits from his parents, and grand-father and grand-mother, many of his intellectual and moral traits. Much stress was laid on being a descendant of a Rishi. (S. Br. IV. 3. 9.) "The (racial) lives of men of all the four orders of society are subject to change aberrations, and hybridization. Virtue consists in

preserving the purity of one's native stock." (Gautama VIII). But a far saner position is that it is one's qualities, acts, and character that alone can determine his status in life. If it is maintained that persons are born Brahmins not made, it means that to a great extent a man's character is determined by the congenital traits which he had received at his birth; and very substantial changes in it are possible, but not easy. It simply means that those who are born lovers of knowledge and peace are Brahmins; those who have inborn disposition to aggression are Kshatriyas and so on. Vishwamitra's story carries a plain moral. As long as he could not suppress his lust and wrath, he was not allowed to rise to the higher order. Again and again he resorts to penances and again and again he is thrown back by some impulsive action of his. It was only when he mastered his self completely that he naturally became a Brahmin. (Udyoga. 106. 7–18).

It is frequently asserted that a Brahmin is he who possesses the highest learning and character, whether he has acquired these through birth or education or both. (Tai. S. VI. 6. 1. 4. Mai. IV. 8. 1.) Pupils were often accepted

without their parentage being known. (Ch. Up. VI. 4. 4.; S. Br. XI. 5. 4. 1). It is said n a commentary on Shrauta sutras that " whoever studies the Stoma-bhagas (a peculiarity of the Vasishthas) is a Vasishtha. " The degradation of the character of a Brahmin carries with it a corresponding degradation in his status. His titles to reverence entirely depend upon his moral and intellectual status. " Those names which are applied among men to slaves and dogs and wolves, and (other) beasts, are applied to the Brahmin, who is engaged in pursuits that are improper for him." (Shanti. 61. 5). "That wretched Brahmin, who falls away from his duties, and whose behaviour becomes wicked, becomes a Shudra. The Brahmin, who weds a Shudra woman, who becomes vile in conduct, or a dancer or a village servant, or does other improper acts, becomes a Shudra. Whether he recites the Vedas or not, O king, if he does such improper acts, he becomes equal to a Shudra, and on occasions of feeding, he should be assigned a place amongst Shudras. " (Shanti. 62. 4-5). The generic title of a Brahmin, therefore, does not carry much weight. The essentials of his self are to be fully looked to before his

claims to pure Brahminhood can be made out. The sham Brahmins, well-known as *Brahma bandhus*, are no Brahmins at all.

The theory, therefore, which is very often set forth and which expresses the better opinion of the ancient Hindu seers, is that it is not birth, nor any other accident which determines a man's class, but his actions, habits, and character are the deciding factors. "My birth has been low. It is conduct, however, that determines the race." (Shanti. 111, 13.) "Man attains to a superior colour by righteous acts." (Shanti. 297, 5.) "Listen, O Yaksha! It is neither birth, nor study, nor learning, that is the cause of Brahminhood. Without doubt, it is behaviour that constitutes it." (Vana. 314, 110.) "It is with the aid of these acts that a person who has sprung from a degraded order, viz, a Shudra may become a Brahmin, with all his stains removed and possessed of Vedic lore. One that is a Brahmin, when he becomes wicked in conduct and observes no distinction in respect of food, falls away from the status of Brahminhood, and becomes a Shudra. Even a Shudra, O goddess, that has purified his soul by pure deeds, and that has subjugated all his senses, deserves to be waited upon and served

with reverence as a Brahmin. This has been said by the self-born Brahma himself. When a pious nature and pious deeds are noticeable even in a Shudra, he should, according to my opinion, be held superior to a person of the three regenerate classes. Neither birth, nor the purificatory rites, nor learning, nor offspring, can be regarded as grounds for conferring upon one the status of regeneracy (द्विजत्व). Verily, conduct is the only ground. All Brahmins in this world are Brahmins in consequence of conduct. × × The boon-giving Brahman while he created all creatures, himself said that the distribution of human beings into the four orders as dependent on birth is only for purposes of classification." (Anu. 217, 12–17.) "O ruler of the Videhas, Brahmins learned in the Vedas, O monarch, regard a (virtuous) Shudra as equal to a Brahmin himself. I, however, O king, look upon such a Shudra as effulgent Vishnu of the universe, the foremost one in all the worlds." (Shanti. 302, 12–18.)

The following dialogue between the serpent and Yudhishthira throws an interesting light on the state of opinion on this controversy, at that period. "Yudhishthira said,--Those characteristics that are present in a Shudra, do not exist in a

Brahmin; nor do those that are in a Brahmin exist in a Shudra. And a Shudra is not a Shudra by birth alone, – nor a Brahmin, a Brahmin by birth alone. He, it is said by the wise, in whom are seen those virtues, is a Brahmin. And people term him a Shudra, in whom those qualities do not exist." "O king, if thou recognise a Brahmin by characteristics, then the distinction of castes becomes futile, as long as conduct does not come into play." Yudhishthira said, "In human society, it is difficult to ascertain one's caste, because of the promiscuous intercourse among the four orders. This is my opinion. Men belonging to all the orders (promiscuously) begot offsprings upon women of all the orders. ..... And to this the Rishis have borne testimony, by using at the beginning of a sacrifice, such expressions as, – *of whatsoever caste we may be, we celebrate the sacrifice*. Therefore, those that are wise have asserted that character is the chief requisite and needful. The natal ceremony of a person is performed, before division of the umbilical cord. His mother then acts as Savitri and his father officiates as priest. He is considered a Shudra as long as he is not initiated in the Vedas. Doubts having arisen on this point, the self-origined Manu

has declared that the mixed castes are to be regarded as better than the (other) classes, if, having gone through the ceremonies of purification, the latter do not conform to the rules of good conduct, O excellent snake! Whosoever now conforms to the rules of pure and virtuous conduct, him have I, ere now, designated as a Brahmin." (Vana. 182, 21–26, 30–37, etc.)

It is interesting to compare how the Buddhist view of caste so well corresponds with the above view. "A man does not become a Brahmin by his platted hair, by his family, or by birth: in whom there is truth and righteousness, he is blessed, he is a Brahmin." (Dhammapada XXVI 393.) The following passage from Ashwaghosha is very instructive. "Tell me first of all what is Brahminhood?......If you say Brahminhood depends on parentage or birth,—this notion is at variance with the known passage of the Smriti, that Achala Muni was born of an elephant, and Kesha Pingala of an owl, and Agastya Muni from the Agasti flower, and Kaushika Muni from the Kusha grass, and Kapila from a monkey, and Gautama Rishi from a creeper that entwined a Shala tree, and Drona Acharya from an earthen pot, and Taittiri Rishi from a partridge, and

(Parashu) Ram from dust, and Shringa Rishi from a deer, and Vyasa Muni from a fisherwoman, and Kaushika Muni from a female Shudra, and Vishwamitra from a Chandali, and Vasishtha Muni from a strumpet, and yet all were notoriously called Brahmins......

Say you that wisdom constitutes the Brahmin ? This too is incorrect. Why ? Because, if it were true, many Shudras must have become Brahmins from the great wisdom they acquired. I myself know many Shudras who are masters of the four Vedas, and of Philology, and of the Mimamsa, and Samkhya, and Vaisheshika, and Jyotishika philosophies; yet not one of them is or ever was called a Brahmin......

What, then is the creature called a Brahmin ?..... That which removes sin is Brahminhood. It consists of Vrata (vows), and Tapa (penances), and Niyama (Self-control), and Upavasa (fasting), and Dana (charity), and Dama and Shama (mental equipoise)." (Quoted in Wilson's ' Caste ' Vol. I.)

Some of the most characteristic excellences and defects of Hindu culture spring from the ideal of Caste organization. The system is one of the fundamentals of our ancient civilisation;

and to part with it is to part with the most distinctive part of our work. The greatest service it has rendered to us is the *organization of society on a spiritual basis.* The western society rests upon purely economic foundations; its division of society is regulated by the consideration of money. Status in the West is determined by the measure of what a man *has*; status of man in the East is determined by what a man *is.* Individual exceptions apart, such is the consequence of the existing orders. In very few societies, culture and character are assigned such a sovereignty. Another great service rendered by the system is the excellent organization it provided by a systematic distribution of functions among various classes. Our caste-system was a great safeguard against all foreign governments. It rendered society here independent of the state to a great extent. But the ties became too rigid in course of time; and what were meant as distinctions became impassable barriers. The Hindus began to think in terms of the castes they belonged to and began to be oblivious of the larger whole to which they belonged. The obligations the higher castes owed to the lower castes were forgotten : and the tyranny of

the priest actually became one of the worst tyrannies. " When the Shudra joined his palms in submission to the Brahmanical decree of inferiority, on that very day was dug the pit for the fall of the Brahmins. " (Dr. Tagore). Caste-system can survive only if the four large groupings may again take to the performance of their obligations and not think too much of their rights. Every one must consult the heritage which he has received from the past, and build upon that foundation. The distinctions between culture classes, and money-classes, between the fighting temperaments and the quietistic souls, between those capable of splendid muscle-work, and those capable of the higher work of soul are not likely to vanish; and the old caste-system was nothing more than a registration of this fact.

XV. Friendship.

Hindus very clearly recognised the possibilities of the sentiment of innate kinship which springs up between different souls under different influences. The fact that some persons are more closely adapted to our natures than the remaining world owing to either our respective positions, or common interests, or joint purposes, or spiritual affinities is a fact of considerable sociolgical significance. A special set of obligations is created towards these people; and it is for ethics to enter into minutiae regarding these. One of the images often put forth to picture the attitude of God to man is the image of friendship. "A Friend for friend, be thou (Indra), best finder of success." (Rg. IX. 104. 5) "As father with the son, as friend with friends, with the beloved as lover, bear with me." (Bg. XI. 44).

Many are the causes leading to friendship. But the classical Sanskrit writers always grasped one fact about the highest friendship. It springs up of itself. The soul draws soul as magnet draws iron. There is a fine naivete, a certain

artlessness, or spontaneity about all true friendships. The highest affection is essentially disinterested. It is called निष्कारणस्नेह. Bhavabhuti says: "That love is dependent upon causes is contradictory." It is a partiality which has no apparent explicable reasons behind it and which flows irresistibly towards its object. Love is, indeed, a transcendental phenomenon not easily explained by the categories of the utilitarian philosophers.

The rôle of friendship is appreciated to a considerable extent in the Ramayana. Sugriva says to Rama: "O free one, the felicity of high-souled and self-governed friends like thee abounds and is enduring. Pious friends look upon the silver, and gold, and the elegant ornaments of pious friends as common property. Whether rich or poor, happy or miserable, good or bad, a friend is the greatest refuge (of his friend). Witnessing such affection, people can forsake wealth, comfort, and even their native land for the sake of their friends" (R. IV. 8. 6-9). Here is a glimpse of a very high type of friendship based on pure love. Friendship was considered a solemn act, sealed by means of certain forms which were calculated to invest it with sacred significance. Sugriva says to Rama: "If

you relish friendship with me, do you take this stretched arm and hand with yours, and bind your-self fast with a vow." Then they press each other's hands, and kindle a fire, and go round it; thus friendship was sealed. (R. IV. 5. 10-16) It is very necessary to preserve one's friendship with all one's tact. "It is easy to contract friendship, but very difficult to sustain it; for owing to the fickleness of our minds, a very *slight cause brings about separation.*" (*R. IV.* 32. 7.) "He who loseth friendship with a qualified friend loses wealth." (R. IV. 33. 47.) Jatayu's act of self-sacrifice for the sake of his friendship with Dasharatha illustrates the nature of pure friends who die for the sake of their departed friends. (R. III. 50. 6-10.) Inconstancy of friends is well exposed. "As the drops of water do not last long, so the friendship with unworthy persons. As the autumnal clouds, albeit muttering, do not pour forth water, so is the friendship with unworthy persons. As a bee flies away after sucking up the honey, so is the friendship with unworthy persons. As a bee, after feeding upon the Kasha flowers does not get honey, so (fruitless) is the friendship with unworthy persons." (R. VI. 16. 11-14).

The Mahabharata is specially full of details regarding all sorts of friendship. Friendship is of various grades, ranging from the purest affection which has no earthly taint about it to all worldly combinations. " Friendship is formed among people by reason of obligations (mutually conferred), among beasts and birds for some motive, among fools through fear and greed, and between the good at the very sight. " (Panchatantra) This conception that true love is always more or less spontaneous is frequently emphasised. " It has been declared by wise men endued with true knowledge that by walking only seven paces with another, one contracteth a friendship with one's companion. " (Vana. 298. 24). ' Friendship among righteous persons happens at a single meeting. It is a desirable object. " (Udyoga. 10). This is, however, comparatively a rare fact. All ordinary instances of friendship can be duly accounted for. " One becomes another's friend or enemy from some cause; therefore, a prudent man should form friendship and not enmity with others. " (Panchatantra) Common pursuits often lead to friendship. No man is a born friend or a foe. (Sabha. 81.) In a passage, the reasoning of which reminds

us of the reasoning of utilitarian philosophers, self-interest is said to be the one emphatic root of all kinships and antagonisms. " This whole world of creatures is moved by the desire of gain. One never becomes dear to another (without any cause). The friendship between two uterine brothers, the love between husband and wife, depends upon interest. I do not know any kind of affection between any persons that does not rest upon some motive of self-interest......One becomes dear for one's liberality. Another becomes dear for his sweet words. A third becomes so in consequence of his religious acts. Generally, a person becomes dear for the purpose he serves." (Shanti. 138. 140–156).

The fundamental feature of all genuine friendship is the existence of the identity of souls-of the highest spiritual and intellectual affinities between two persons. " He that hateth them, hateth me; he that loveth them loveth me! Know that virtuous Pandavas and my own self have but a comon soul." (Udyoga. 91. 30). " Indeed Krishna is the soul of Arjuna, and Arjuna is the soul of Krishna, and whatever Arjuna may say, Krishna is certain to accomplish. And Krishna is capable of abandoning heaven itself

for the sake of Arjuna, and Arjuna also is capable of sacrificing his life for the sake of Krishna." (Sabha. 78. 111. 112). There are certain typical features characterising all true friendship. It is said to possess six indications. "First, friends delight in the prosperity of friends, and secondly, are distressed at their adversity. If any one asketh for anything which is dear to his heart but should not be asked for, a true friend surely giveth away even that. Fourthly, a true friend, who is of a righteous disposition, when asked, can give away his very prosperity, his beloved sons, and even his own wife. Fifthly, a friend should not dwell in the house of a friend on whom he may have bestowed everything, but should enjoy what he earneth himself. Sixthly, a friend stoppeth not to sacrifice his own good (for his friend)." (Udyoga. 46. 12-13). A true friend is one's center of affections, the true seat of confidence the unfailing partner in one's joys and sorrows and the due helper in all difficulties. "The learned say that by these unmistakable signs, friends should be known, just as the examination of the fire of sacrifice is prescribed by those versed in it. He, who is our friend when adversity befalls is a-

real friend; when the time of prosperity comes even a wicked man becomes our friend." (Panchatantra.) "These three are the fruits derived from a friend viz. a great benefit in adversity, the confiding of a secret, and freedom from calamity......Who has created this jewel, viz. the two letters मित्र, which protects when a danger arises and which is a receptacle for affection and confidence?" (Panchatantra).

The essence, therefore, of true kinship of hearts is mutual love, mutual fidelity, and mutual service. It is upon such foundations that the noble and lasting fabric of friendship is very well reared. "No part in Vak hath he who hath abandoned his own dear friend who knows the truth of friendship." (Rg. X. 71. 6). "O wealthy God, ne'er may I live to see my friend or son in need." (Rg. VIII. 115. 36.) "May I not live to witness my wealthy, liberal, dear friend's destitution." (Rg. II. 28. 11.) Partnership in joy and sorrow, comradeship in all dangers and calamities is the general characteristic of friendship. "Sorrowing on occasions of sorrow; and rejoicing on occasions of joy, are the indications of a friend, and opposite behaviour furnishes the indications of an enemy." (Shanti.

103, 50.) "It is friends and not others that wait by the side of him that is weak, of him that is prosecuted in a court of law, and of him that is borne towards the crematorium." (Shanti. 152, 28.)

Treason towards one's friend bears a peculiarly hateful look, because it is the very thing that is least expected from that quarter. All morality is ultimately reciprocal, and when a man instead of rising to respond to the calls of his friend in gratitude and affection, proves treacherous to him, he very naturally becomes the object of the greatest moral censure. Loyalty to one's friends and serviceableness with regard to him is the most natural attitude, hence disloyalty to him and injuries rendered to him become proportionately unnatural. "The very birds of prey abstain from touching the dead bodies of those who, having been served and benefited by friends, show ingratitude to the latter Beest thou poor, or beest thou rich, thou shouldst worship thy friends. Until also some service is asked, the sincerity or otherwise of friends cannot be known" (Udyoga. 36, 37–43.)

It should be here borne in mind that a friend is the reverse of a flatterer, that his

office does not consist in keeping an atmosphere of artificial sweetness round his friend, but to keep him in close touch with facts and views which tend to his well-being, however, repellent they may be. Hence friends should be capable both of offering and of rescuing advice freely and frankly. "O king, such persons as always speak sweetly are easy to find, but he, who says what is unpleasant but beneficial, is hard to get. Those alone are said to be friends who speak what is unpleasant but beneficial to men; others are friends only in name." (Panchatantra.)

It is recognised that however self-sufficient a man may be, it is necessary, if possible, to have congenial associates for the proper development of one's self. "Wise men, though endowed with plenty, should make friends; the lord of rivers though full of water expects the rise of the moon (to rise higher still)." (Panchatantra.) Friends are necessary for various reasons: to break up our mental isolation and solitude, to aid us by their sympathies, to warn us against evil paths by their advice, to share with us all joys and sorrows, to render us services in times of difficulty and need, and above

all, to render possible the fulfilment of objects which require the co-ordination of many minds working for a common purpose and animated by a common spirit. "Since a man who has friends accomplishes objects difficult of accomplishment, one should make such friends as are equal to one. (in disposition)." (Panchatantra).

Great care is necessary in making a proper selection of one's friends. Various factors are to be taken into account in the exercise of this choice. Character, the mental likes and dislikes, the professional pursuits, social position, age: all these considerations are to be taken into due account in building up solid friendships. "Friendship and marriage are fit between those only whose wealth and family are equal, and not between those who are rich and poor, or fat and lean." (Panchatantra) These extraneous circumstances often play a decisive part in one's alliances. Drupada says to Drona: " O thou of dull apprehension, great kings can never be friends with such luckless and indigent wights as thou! Friendship can never subsist between a poor man and a rich man, between a man of letters and an unlettered man, between a hero and a coward......There may be friendship or hostility

between persons equally situated as to wealth or might." (Adi. 141. 5-11). There should be similarity of mental attitudes towards life between two persons wishing to unite. समानशील-व्यसनेषुसख्यं। " The friendship of those two persons never cooleth whose hearts, secret pursuits, and pleasures, and acquirements, accord in every respect. " (Udyoga. 39.) Above all, character and wisdom of friends should be carefully looked into. These are very vital considerations, for it is not the gratification of one's fancy, or even one's mental longings or other pleasures which is fundamental here; but the influence of soul on soul is such a fact that the one all-important qualification of a friend is that he must possess a lofty character. " The opportunity of forming friendship with a righteous person should not be sacrificed. Therefore, the friendship of the righteous is to be sought." (Udyoga. 10. 23.) " He that is intelligent should avoid ignorant person of wicked soul like a pit whose mouth is covered with grass, for friendship with such a person can never last. The man of wisdom should never contract friendship with those that are proud, ignorant, fierce, rash, and fallen off from righteousness. He that is grateful, virtuous,

truthful, large-hearted, and devoted, and he that hath his senses under control, preserveth his dignity, and never forsaketh a friend, should be desired for a friend." (Udyoga. 39. 48–51.)

XVI. Hospitality.

Hindus held undoubtedly very generous ideas about the duties which one owes to one's guests. They are second to none in the magnificence of their conception of hospitality. The guest-worship was a regular institution; it was an integral part of the duties of both house-holders and non-house-holders alike. "In men's houses, their well-loved guest was glorified." (Rg. VI. 2. 7.) The best room was reserved for him. (Rg. I. 73, 1.) The Atharva-Veda has a hymn in which kind treatment of guests is considered equal to a sacrifice in point of merit. "When in truth the lord of guests meets with his eyes the guests, he looks at a sacrificing to the gods. When he greets them, he enters upon consecration; when he offers water, he brings forward the (sacrificial) waters. ......When they fetch a gratification – that is just the same as an animal for Agni and Soma that is bound (for a sacrifice.) In that they prepare lodgings, they so prepare the seat and oblation-holders." (Av. IX. 6, 3–6, etc.) The Upanishads are more emphatic. "Let the guest be to you a deity!"

Hospitality to strangers was a universal and laudable practice in the time of the Ramayana. The mountain-chief says to Hanumana: "Even an ordinary guest should be adored by him who abides by virtue, what of thee great as thou art!" (R. V. 1, 112.) Here are some typical incidents illustrating the way of hospitality. The arrival of the sage Vishwamitra is announced. Dasharatha goes out to receive him. He then offers Arghya (a sort of worship) to him and says: "Like unto the obtaining of ambrosia, like unto a shower in a land suffering from draught, like unto the birth of sons of worthy wives to him without issue, like unto the recovery of a lost thing, yea, like unto the dawning of a mighty joy, I consider this thy arrival. O illustrious ascetic, art thou well? What is even that which is nearest thy heart? What shall I do for thee, experiencing sincere pleasure? Thou art worthy of my best services." (R. I. 18, 43-58.) Even the ascetics were required to entertain their guests. When Rama goes to sage Agastya, he says, "Welcome!" "Offering oblation unto the fire, and presenting Arghya unto the guests, and paying them homage, that ascetic entertained them with food according to Vanprastha mode of life, and then first sitting

down, he addressed Rama with joined hands: O Rama, if an ascetic acts otherwise (in respect of a guest) he in the next world feeds on his own flesh, like a false witness." (R. III. 12, 25-29.)

Guests are to be objects of greater attention to a house-holder than himself or his wife. "As the Brahmins are the lords over all other castes, and as a husband is lord over his wives, a guest is the lord of a householder." (Vishnu. LXVII. 31.) "Let the master and mistress of the house eat what remains after feeding the Brahmins (guests), relations, and servants." (Manu. III. 116.) "Fire alone hath power to give heat. The earth alone hath power to infuse life into the seed. The sun alone hath power to illuminate everything. So the guest alone hath power to command the virtuous and wise." (Adi. 82, 13.)

Hospitality to one's guests becomes an act of great merit; and any neglect shown to one's guests brings proportionately serious evil consequences. "It is said by the learned that the blessings of an honoured guest are more efficacious than the merit of a hundred sacrifices." (Anu. 2. 106). "Let not (a householder) eat that himself which his Atithi (guest) has not partaken of; hospitality to an Atithi brings on wealth,

fame, and longevity, and ensures heaven to him who practises it." (M. III. 106). "By the daily recitation of the Vedas, by the Agnihotra, by sacrificing, and by austerity, a householder does not obtain such excellent place of abode (after death) as by honouring a guest." (Vishnu. LXVII. 45). If a guest is turned back, he takes away with him all the religious merit of the repudiator and burns him up. "(The fire of) the Agnihotra, bulls, and a guest that has come in at the right time, children and persons of noble family: these burn up him who neglects them" (Sam. Gr. S. II. 16. 4). (M. III. 100).

There are more or less set ways of entertaining a guest. The first essential is the feeling of elation that comes over a kind host. All the other formalities follow. "The heart of a young man, when an aged and venerable person cometh to his house (as a guest), soareth aloft. By advancing forward and saluting him he getteth it back. He that is self-controlled, first offering a seat, and bringing water and causing his guest's feet to be washed and making the usual inquiries of welcome, should then speak of his own affairs, and taking everything into consideration,

offer him food." (Udyoga. 38. 1–3). "If the guest is welcomed, the deities of fire become glad; and if he is offered a seat, it is the god of an hundred sacrifices, who is gratified. If his feet are washed it is the Pitris who are delighted, and if he is fed, it is Prajapati that is pleased." (Vana. 203. 68). Daksha also gives details of hospitality. "When any distinguished person comes to the house, one should gently offer these four, -the mind, the eye, the face, and the words. One should rise up and say,–'Come here,' carry on a pleasant conversation, saying, –'Welcome,' treat him with food, and follow him. (All) these works should be carefully (performed)." (Daksha. III. 4–5). The satisfaction of a guest is generally the criterion of successful hospitality. "When giving edibles to another, one should say–Is it sufficient ? – When presenting drink, one should ask, – Will it gratify ? and when giving sweetened milk and rice, or sugared gruel of barley, or milk with sesame, one should ask–Has it fallen !" (Shanti. 191. 22). The precise wants of a guest should be looked to. But hospitality of a very simple sort is within the reach of all. "Grass (for seat), space (for rest), water (to wash and assuage thirst), and fourthly, sweet

words-of these the houses of the good can never be in want. To the weary a bed, to one fatigued with standing, a seat,-to the thirsty, water, -and to the hungry, food should ever be given. To a guest are due pleasant looks and a cheerful heart and sweet words." (V. 2. 52).

It remains to inquire as to what persons are specially deserving of hospitable treatment. The word Atithi (guest) is significant. " A Brahmin, who resides for a single night in the house of (another) is called Atithi; since there is no certainty of his staying (there, the next day) he is called an Atithi." (M. III. 102) Much depends upon the time when a guest comes. " Any person, happening to call at one's house during the performance of the Vaishwadeva Homa, should be regarded as an Atithi, whether he be erudite or ignorant, pleasant or undesirable guest; inasmuch as an Atithi leads his host to heaven." (Parashara, I. 39-40.) Opinion is rather divided as to whether certain vices absolutely disqualify a man for the right of hospitality or not. Manu expresses himself against extending to undesirables the courtesy of hospitality. " Let him not welcome with even speech (guests) who go contrary to the Vedas, or live

by professions other than peculiar to their order, or are cat-natured, or dispute the doctrines of the Vedas by false logic, or have no faith in the Vedas, or are crane-natured." (M. IV. 30). The Mahabharata, however, lays down that a guest is a guest, whatever his private character may be. "A physician, a maker of arrows, one that hath given up the vow of Brahmacharya before it is complete, a thief, a crooked-minded man, a Brahmin that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one that selleth the Vedas when arrived as a guest, however undeserving he may be of even the offer of water, should be regarded (by a householder) as exceedingly dear." (Udyoga. 38. 1-4) (Shanti. 145. 5-6).

The treatment of guests must be appropriate to their social status. "There are six persons to whom the Arghya reception is due, (namely) a teacher, an officiating priest, a Snataka, a king, the father-in-law, a friend coming as a guest." (Gr. G. IV. 10. 21-25). However, if these appear again within a year, they need not be entertained in the way of Madhuparkam; except when a king, or a Snataka calls at one's house on the occasion of a sacrificial ceremony. (M. III. 119.

-120). Reception varies with the social status of the guest, or his caste, or the degree of familiarity he enjoys with the host. "Cushions, bedsteads, beddings, following, and worship, should differ according to the status of the Atithis. Better cushions etc., should be given to Atithis of better status, ordinary ones to Atithis of equal rank with the host, and inferior ones to Atithis of inferior rank." (M. III. 109.) (M. III. 110. 113).

The habit of visiting other persons' houses, in order to partake of their hospitality is not looked upon with partiality. Unless there is some justifiable occasion, or unless the invitation or acceptance is inspired by love, the entertainment which one wishes to receive at another's house is moie or less condemnable. " Householders, who, ignorant of the demerit of eating food given by others, stroll about in a village other than their own, out of a greed for sharing other men's hospitalities, become the domestic beasts of those whose hospitalities they then partake of. " (M. III. 104). " His life is in vain who hath no son; and his *also* who is out of the pale of virtue; and his too who liveth on the food of others; and lastly, his who cooketh for himself

without giving therefrom unto the Pitris, the gods, and the guests, and who eateth of it before these all. " (Vana. 203. 5.) " Earned by his own efforts, without having to depend upon any one, he that eateth even fruits and vegetables in his own house is entitled to respect. He that eateth in another's house the food given to him in contempt, even if that food be rich and sweet, doth what is despicable. This, therefore, is the opinion of the wise that fie on the food of that mean wretch, who, like a god or Rakshasa, eateth at another's house. " (Vana. 196. 28. 30.) Affection or necessity alone, can justify this procedure. " One taketh another's food when that other inspireth love. One may also take another's food when one is in distress. " (Udyoga. 91. 26).

XVII. Charity.

Hindu tradition of liberality towards the poor and destitute goes back to the time of the Rig-Veda. The distinction of the rich and the poor is as old as the Hindu civilisation; and the moralists always tried to modify the rigidity of the barrier of inequality by prescribing an attitude of complete munificence by those who have to those who have not. "Bounteous is he who gives unto the beggar, who comes to him in want of food and feeble; success attends him in the shout of battle. He makes a friend of him in future troubles." (Rg. X. 117. 3.) Charity is so much emphasised in the Rig-Veda that we may well consider it the central virtue of the Vedic ethics.

> High in heaven abide the Guerdon-givers; they who give steeds dwell with the sun for ever;
>
> They who give gold are blest with life eternal; they who give robes prolong their lives, O Soma......
>
> Him I account the ruler of the people, who was the first to introduce the Guerdon.

Guerdon bestows the horse, bestows the bullock; Guerdon bestows, moreover, gold that glitters.
Guerdon gives food which is our life and spirit. He who is wise takes Guerdon for his armour.
The liberal die not; never are they ruined; the liberal suffer neither harm nor trouble.
The light of heaven, the universe about us,—all this doth sacrificial Guerdon give them.
(Rg. X. 107.)

These sentiments are frequently repeated. (Rg. I. 125, 6. VIII. 60, 6. VIII. 86, 2, etc.)

Mere negative virtues are not enough; self-control and other ascetic virtues may carry a man far; but they are useful only in so far as they prepare the way for more constructive activities. A king named Sweta performs penances for a long time and as the consequence of that he attains the region of Brahma. But he was still suffering from hunger and thirst. He inquires of Brahma as to the causes of his suffering. The patriarch replies: "O Sweta, thou didst only look to the growth of thy person, when thou didst perform rigid penances. O thou of great mind, nothing grows, when nothing is sown.

Thou didst only perform ascetic penances, but thou didst not make any gift of charity. It is for that reason, that thou art in heaven, assailed by hunger and thirst." (R. VII. 78, 15-16.) Another story is given in the Mahabharata. "And the Grandsire said: "What is this that thou doest, O Shesa! Let the welfare of the creatures of the worlds also engage thy thought! O sinless one, thou art afflicting all creatures by thy hard penances." (Adi. 36. 6-7.)

The main feature of most of the ceremonials was the donation of various gifts to Brahmins and others. Numerous gifts were given and dinners served to thousands of people at the time of Ashwamedha sacrifice. "Brahmins, Shudras, and ascetics, and Buddhist priests, and the aged, and the infirm and women, and children were continually fed. And although they had their fill, they knew no repletion. And 'give food, and clothes of various kinds-' (was heard all round)." (R. I. 14. 12-14) Dilipa also made similar sacrifices. "In the abode of Dilipa, these five sounds were always to be heard, viz. the sound of Vedic recitations, the twang of bows, and Drink, Enjoy and Eat!" (Drona. 61. 3-10).

An interesting account is given of various historic charities in the Mahabharata. " Unto the deserving person there is nothing that cannot be given. They that are good and wise deserve to have even prince of steeds called Uchchaishravas, belonging to Indra himself. Satyasandh, having, with due humility, offered his own life - breaths for saving those of a Brahmin, ascended to heaven......Shivi, having given away his own limbs and the dear son of his loins for the sake of a Brahmin, ascended to heaven from this world. Pratardana, the ruler of Kashi, having given away his very eyes to a Brahmin, obtained great fame both here and hereafter ... Sankriti of Atri's race, having given instruction to his disciples on the subject of Impersonal Brahma, proceeded to regions of great felicity......Nimi, the ruler of Videhas, gave away his kingdom. Jamadagni's son gave away the whole earth... King Mitrasaha, having given away his own dear wife Mayadanti unto the high-souled Vasishtha, ascended to heaven, with the wife of his......The royal sage Lomapada, by giving away his daughter Shanta to Rishyashringa, obtained the fruition of all his wishes. " (Shanti-240. 13-34).

Charity is thus defined: " Even from a limited income, something should be given away daily with care and liberal spirit. This is called Dana or charity. " (Atri. 40). The spirit of charity exhibits itself in diverse ways. The underlying principle is that of helpfulness to those who need it. " To remove the fatigue of a fatigued person, to attend the sick, to worship the celestials, to adore the feet (of a worshipful person) and to clear the residue of the food (partaken by) a twice-born, is tantamount to the gift of a cow." (Yaj. I. 209). The following are the principal types of charity. " The deities and all the Rishis applaud food. The course of the world and the intellectual faculties have all been established on food. There has never been, nor will be, any gift that is equal to the gift of food. " (Anu. 98. 5-9) The gift of earth is said to be superior to all other gifts, in one place and that of life, in another place. (Anu. 97. 96. 102. 5). " The fruits of all the (other) gifts, follow one birth, but those of the gifts of gold, land, and a seven years' old maiden, follow seven births. " (Brihaspati. I. 34). " The virtue of a person, who establishes an orphan by performing the rite of investiture

with the sacred thread, marriage, etc. for him, cannot be enumerated." (Daksha. III. 29). "Of all gifts.. ...a gift of the Vedas stands preeminently the most meritorious." (M. IV. 233).

There does not exist, however, an unlimited right to part with any and every thing one has, in the name of charity. No doubt there are no limits to self-sacrifice so far as one's personal happiness is affected. "If you have but a morsel of food, why don't you give half of it to the poor?" (Vyasa. IV. 23). But no one has a right to involve other persons in misery for the sake of the "luxury of doing good." Hence certain things are held sacred. "A small property, what is gained by begging, what is kept as security, trust-money, a woman, a woman's personal property, what is inherited, the whole estate, and public property, – these nine articles should never be given away even in a calamity, if there is any living member in the family." (Daksha. III. 17-18). "One can give away his own property, if it does not interfere with the maintenance of his kinsmen, besides his wife and son; but not all, if son and grandson exist, nor what has been promised to another." (Yaj. II. 178). "The gift by one, who can find

means to give to other indigent persons in the presence of his own people suffering from penury, may seem to him sweet and virtuous for the time being, but it will be like poison unto the end." (M. XI. 9). " We should, however, make gifts without afflicting those that depend upon us. By afflicting one's dependents one afflicts one's self." (Anu 72. 3). Here is a fine illustration of how a king respects public property and does not make it an indiscriminate instrument for the gratification of his altruistic longing. " The king, then, representing unto the Rishi the equality of his expenditure and income, said, – O learned one, take thou from my possessions the wealth thou pleaseth ! – Beholding, however, the equality of that monarch's expenditure with income, the Rishi who always saw both sides with equal eyes, thought that if he took anything under the circumstances, his acts would result in injury to creatures. " (Vana. 96. 6).

Nothing is more remote from the spirit of Hindu ethics than undiscriminating charity. Enormous care has to be bestowed upon selecting the appropriate objects. " That gift is said to be good, which is given, because it ought to be given, to one who (can) do no service in return at

a proper place and time, and to a (proper) person. But that gift which is given with much difficulty, for a return of services, or even with an expectation of fruit is said to be Rajas. And that gift is described as dark, which is given to unfit persons at an improper place and time, without respect, and with contempt." (Bg. XVII.) Various lists of undeserving persons are given. "A virtuous man would not make gifts unto persons living by singing and dancing or unto those that are professional jesters, or unto a person that is intoxicated, or unto one that is insane, or unto a thief, or unto a slanderer, or unto an idiot, or unto one that is pale of hue, or unto one that is defective of limb, or unto a dwarf, or unto a wicked person, or unto one born in a low and wicked family, or unto one that has not been sanctified by the observance of vows. No gift should be made to a Brahmin destitute of the knowledge of the Vedas. Gifts should be made unto him only that is a Shrotriya. An improper gift and an improper acceptance produce evil consequences unto both the giver and the acceptor." (Shanti. 35. 36–39). It is frequently emphasised that it is a positive sin to give anything to the unwor-

thy. " A virtuous man must not make an insignificant gift to a Brahmin, who is cat-natured, or carries a cloak of religion, or is not read in the Vedas. By giving well-gotten wealth to any of these three kinds of Brahmins, both the donor and the receiver of the gift come to grie in the next world. " (M. IV. 192. 193).

The poor and the deserving should be th objects of special regard. " One should giv unto a person of good lineage and conversan with the Vedas; unto a person that is poor; unt one leading a domestic mode of life, but burdene with wife and children; unto one that dail adoreth the sacred fire; and unto one tha hath done him no service. Thou shouldst alway give to such persons and not to those who are i affluence. " (Vana. 203. 27-28.) Charity shoul always begin at home, hence those who are nea and dear should take precedence over those wh are farther placed. " A gift made to one's fathe is hundred times more meritorious than the on made to an outsider, that made to one's mothe and sister, being respectively ten times greate than the latter. A gift made to one's brothe bears eternal fruit. " (Vyasa. IV. 30).

Gifts vary as the givers. It is the concomi

tant feeling which gives its characteristic touch to an act of charity. "Through the difference of characters of the recipients and the variations of the feeling of sincerity with which it is offered, a gift acquires a greater or less merit in the next world." (M. VII. 86.) "Give with faith. Give not without faith. Give in plenty. Give with bashfulness. Give with fear. Give with sympathy. This is the command. This is the teaching." (Tait. Up.) Sakalya said: "In what does the Dakshina abide?" Yajnavalkya said: "In श्रद्धा (faith), for if a man believes, then he gives Dakshina and Dakshina truly abides in faith." (Br. U. III. 9, 21.) Ungenerous feelings –if they accompany an act of charity–render it useless. "One should make gifts, casting off anger; and having made gifts, should never give way to sorrow nor proclaim those gifts with one's own mouth." (Shanti. 314, 13.) "It is easy to fight in battle, but not to make a gift without pride or vanity." (Anu. 12, 11.) "From desire of merit, from desire of profit, from fear, from free choice, and from pity gifts are made. Gifts, therefore, should be known to be of five kinds. ......With mind freed from malice one should make gifts unto Brahmins, for by making gifts unto

them one acquires fame here and great felicity hereafter. (Such gifts are regarded as made from desire of merit.) He is in the habit of making gifts; or he will make gifts; or he had already made gifts unto me. Hearing such words from solicitors, one gives away all kinds of wealth unto a particular solicitor. (Such gifts are regarded as made from desire of profit.) I am not his, nor is he mine. If disregarded he may injure me. From such motives of fear even a man of learning and wisdom may make gifts unto an ignorant wretch. (Such gifts are regarded as made from fear.) This one is dear to me. I also am dear to him. Influenced by considerations like these, a person of intelligence, freely and with alacrity, makes gifts unto a friend. (Such gifts are regarded as made from free choice) The person that solicits me is poor. He is, again, gratified with little. From considerations such as these, one should always make gifts unto the poor, moved by pity. (Gifts made from such considerations are regarded as made from pity.) These are the five kinds of gifts." (Anu. 138, Pratap Ray's Tr.) There should be mutual reverence between the giver and receiver. "Of a hundred, one is born a hero; of a thousand, a wise man; and of a

hundred thousand, an orator. I doubt whether a really charitable person will ever take his birth or not. Conquest does not make a hero; nor studies a wise man. Eloquence does not make a man an orator; nor gifts, a charitable man. He who has conquered his senses is the real hero; he who practises virtues is really wise; a speaker is he who discusses pleasant and beneficial topics; and he who gives with reverence, is the maker of true gifts." (Vyasa. IV. 58-60). "He, who, being duly honoured, makes the gift, as well as he, who, being duly honoured accepts the gift, both of them go to heaven; if otherwise, they go to hell." (M. IV. 235). It is of no use to make property which is dishonestly earned a matter of charity. "The bestowal of the ill-gotten gains can never rescue the giver from the evil of re-birth." (Vana. 260) Spontaneous gifts are always better than those given on solicitations. "Even space and time will die one day; but the merit of a spontaneous and voluntary gift will never suffer any death." (Vyasa. IV. 26) "That gift is highly prized which donor makes after seeking out the donee, and honouring him properly. That gift is middling which the donor makes upon solicitation. That gift, however,

unsolicited, may be accepted even from the perpetrators of iniquitous deeds, but not from unchaste women, eunuchs, outcastes, and enemies." (Yaj. I. 215.) It is allowable to accept gifts for the pursuit of one's higher ideals or for the most essential wants, from all. "For the adoration of the celestials and guests, for the maintenance of elders and servants, and for the maintenance of one's own self, (one can) accept presents from all." (Yaj. I. 216.) Non-acceptance of gifts, however, remains the best thing. "Even if capable of accepting a gift, he must give up all attachment to gift-taking; gift-taking speedily extinguishes the energy ef the supreme self, which is in a Brahmin." (M. IV. 186) (Yaj. I. 213).

XVIII. Ahimsa.

In the Vedic period the sanctity of human life in general was recognised. The institution of wergeld (वैर or वैरदेय) was in vogue as a means of self-protection on the part of society. A man's wergeld was a hundred cows. (Rg. II. 32. 4. Ai. Br. VII. 15. 7). In the Sutras we find that the wergeld for a Kshatriya was 1,000 cows, for a Vaishya 100 cows, and 10 for a Shudra, over and above a bull in each case. (Ap. I. 9, 24, 1–4; Baud. i, 10. 19, 1. 2) The wergeld for women was the same according to Apastamba; or according to Gautama, they were on a level with the Shudras. (Ap. i. 9, 24–5 Gau. i. 10, 19, 3.) The crime of slaying a Brahmin was too heinous for a wergeld. (Ap. i, 9, 24, 7) The sin of killing a boy by careless driving required expiation. (Panch. Br. XIII, 3, 12) The fact that fœticide (भ्रूणहत्या) was regarded as the greatest of all crimes is a crushig refutation of all loose charges levelled against the Vedic morality in its treatment of old men and daughters. (Av. vi. 112, 3. 113, 2).

Some controversy has raged round the place of human sacrifice in the Hindu theology. The story of Shunahshepa has given rise to much speculation. Harischandra got a son called Rohita but had promised to sacrifice him to Varuna. Rohita gives a hundred cows to one starving Rishi Ajigarta and gets in return his middle son Shunahshepa. He was to be sacrificed to Varuna. Nobody was ready to kill him. But his father was further bribed and he prepared himself to kill his son. But Shunahshepa prays to various deities and is at last saved. (Ai. Br VII. 15, 7) It does not follow from this story that human sacrifices prevailed in the Vedic period. But it is not altogether impossible that at one time such an institution did exist, among the aborigines, if not among the very early Aryans. Max Muller says: " Human sacrifices are not incompatible with a higher stage of civilization, particularly among people who never doubted the immortality of the soul, and at the same time felt a craving to offer whatever seemed most valuable on earth to the gods in whom they believed. There are few nations in the history of the world whose early traditions do not exhibit some traces of human sacrifices.

History of Ancient Sanskrit Literature p. 216). the Kalika-purana human sacrifices are lauded. Ch. 55). A passage in the Aitareya Brahmana ves in brief the evolution of the ideas of the ryans on the subject of sacrifice. " At first, e gods took man for their victim. As he was ken, medha (the sacrifice or the spirit) went it of him. It entered the horse. Therefore the orse became the sacrificial animal. Then the ods took the horse, but as it was taken, the medha went out of him. It entered the ox. Therefore the ox became the sacrificial animal. The same happened with the ox. Afterwards he sheep, then the goat and at last the earth became the victim. From the earth rice was produced, and rice was offered in the form of purodasha, in lieu of the sacrificial animal. The other beings which had formerly been offered and then been dismissed, are supposed to have been changed into animals unfit for sacrifice, man into a savage, the horse into a Bos Gaurus, the ox into a Gayalox, the sheep into a camel, the goat into a Sharabha. All these animals are amedhya or unclean and should not be eaten. " (Ai. Br. 6. 8.)

In the epic age the sacrifices were very popular

institutions. Kaushalya kills a horse with her own hands. (R. I. 14. 33.) King Ambarisha was going to sacrifice a boy, when his horse was stolen, in order to complete the ceremony. (R. I. 61. 5-24.) But there is a passage–it may be an interpolation of a later age–which sees in a sacrifice, useless bloodshed. When Rama proposes to perform the Rajasuya sacrifice, Bharata says: "Thou art the refuge of all animals and the universe. Therefore, of what use is such a sacrifice unto thee? In such a sacrifice all the royal families meet with ruin." (R. VII. 83. 7-20.)

The Mahabharata contains many discussions concerning the nature of sacrifice. The Buddhist ideas were already in the air; and the bloodiness of sacrifices was fast becoming unpopular. "The time came for slaughtering the animals. When the animals selected for sacrifice were seized, the great Rishis, O king, felt compassion for them. Beholding that the animals had all become cheerless, those Rishis approached Shakra and said unto him:—This method of sacrifice is not auspicious......This sacrifice is not consistent with righteousness. The destruction of creatures can never be an act of righteousness. Do thou perform the sacrifice with seeds of grain." Then a

great dispute arose in the sacrifice of Shakra between the ascetics as to how sacrifices should be performed, that is, should they be performed with mobile or immobile creatures? The case is then referred to a king who decides that either way is good. The result was that the king had to go to hell for his false decision. (Ashwa. 93. 11-25.) Another story is equally significant. "Beholding the mangled body of a bull and hearing the exceedingly painful groans of the kine in a cow-slaying sacrifice, and observing the cruel Brahmins gathered there for assisting at the ceremonies, the king uttered these words:—Prosperity to all the kine in the world......And the monarch said, only those that are transgressors of defined limits, that are destitute of intelligence, that are atheists and that desire the acquisition of celebrity through sacrifices and religious rites, speak highly of the slaughter of animals in sacrifices. Manu has applauded harmlessness in all acts. Indeed, men slaughter animals in sacrifices, urged only by the desire of fruit....... Urine, flesh, honey, meat, alchohol, and preparations of rice and sesame seeds, have been introduced by knaves. The use of these (in sacrifices) is not laid down in the Vedas. The hankering

after these arises from pride, error of judgment, and cupidity. They that are true Brahmins realise the presence of Vishnu in every sacrifice." (Shanti. 271. 1-13.) The idea of Ahimsa thus gained ground; and sacrifices became more and more spiritual in their meaning and purpose. "They do not adore Brahma in costly sacrifices. They walk along the path of the righteous. The sacrifices they perform are performed without injury to any creature. These men know trees and herbs and fruits and roots as the only sacrificial offerings......These regenerate men, although all their acts have been completed, still perform sacrifices from desire of doing good to all creatures and constituting their own selves as sacrificial offerings." (Shanti. 269, 25-26.)

The idea of sacrifice has had thus a beautiful evolution. But from the very first it was the idea of real sacrifice, real crucifixion. Its entire form went on changing from human sacrifice to animal sacrifice, from animal sacrifice to rice sacrifice, and from rice sacrifice to sacrifice of one's own gross self. In the Rig-Veda, we find that the horse was sacrificed; but the horse who was the victim was considerd blessed, for paradise was reserved for the creature. The horse

was to be kil'ed in such a way that it may not suffer unduly. The whole ceremony was a mixture of selfishness, pity and sacrifice. "Let not thy dear soul burn thee (make thee sad) as thou comest, let not the hatchet linger in thy body. Let not a greedy clumsy immolator missing the joints mangle thy limbs unduly. No, here thou diest not, thou art not injured: by easy paths unto the gods thou goest. May this steed bring us all sustaining riches, wealth in good kine, good horses, manly offspring." (Rg. I. 162, 20-21-22.) The same idea contained in germ the highly ethical notion of self-sacrifice we meet with in the Gita. From the first to the last it was virtually the idea of the sacrifice of the flesh to the spirit. Death of body for higher purposes meant rebirth in the spiritual sphere. But its grossly selfish character, its unpitying bloodiness, its confusion of ideas gradually dropped away and with the dawn of a higher morality, the idea became to us full of pure unselfishness, full of higher and nobler enthusiasm for humanity. "Some pour as sacrifice, hearing and the other senses into the fire of restraint; some pour sound and the other objects of sense into the fire of the senses as sacrifice. Others again into the wisdom-

kindled fire of union attained by self-control, pour as sacrifice all the functions of the senses and the functions of life: yet others the sacrifice of wealth, the sacrifice of austerity, the sacrifice of yoga, the sacrifice of silent reading and wisdom; yet others pour as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the flow of the outgoing and the incoming breaths, solely absorbed in the control of breathing. Others regular in food, pour as sacrifice their life breaths. All these are knowers of sacrifice, and by sacrifice have destroyed their sins. The eaters of the life-giving remains of sacrifice go to the changeless Eternal. This world is not for the non-sacrificer, much less the other." (Bg. IV. 26-31.) The best and supreme sacrifice is ज्ञानयज्ञ in which the highest philosophy completely transmutes a man's personality and the great transvaluation of values takes place. सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते. "The Eternal the oblation, the Eternal the clarified butter, are offered in the Eternal fire by the Eternal; unto the Eternal verily shall he go who in his action meditateth upon the Eternal." (Bg. IV. 24.)

The ideal of Ahimsa gets full expression in the Mahabharata. "That person, O monarch, who

gives unto all creatures an assurance of his harmlessness, goes to the highest of regions. The fruit that one obtains by giving an assurance unto all creatures of his harmlessness cannot be obtained by a thousand sacrifices or by daily fasts. Amongst all things there is nothing dearer than self. Death is certainly disliked by all creatures. Therefore compassion should certainly be shown unto all." (Stri. 7. 25–28) Harmlessness towards others assures complete harmlessness towards one's self in return. "That man who is devoted to compassion and who behaves with compassion towards others has no fear to entertain from any creature. It is heard that all creatures abstain from causing any fear unto such a creature. Whether he is wounded or fallen down, or prostrated, or weakened or bruised in whatever state he may be, all creatures protect him. Neither snakes nor wild animals, neither Pishachas nor Rakshasas ever slay him. When circumstances of fear arise, he becomes freed from fear who frees others from situations of fear. There has never been nor will there ever be a gift that is superior to the gift of life." (Anu. 178. 7–43).

All lives have value, but not equal value.

Brahmanicide is always regarded with peculiar abhorrence, because a Brahmin is essentially a friend of truth, culture, and humanity. "By slandering Brahmins or by striking them one sinks in infamy for a thousand years." (Shanti. 163. 44-46) Killing a Brahmin is a mahapataka, a heinous sin. (M. XI. 55). No expiation exists for the sin of wilfully killing a Brahmin. (M. XI. 90). The killing of a Kshatriya brings on a quarter of the sin of Brahminicide. (M. XI. 127). "Having slain a Vaishya, one should perform a sacrifice for two years and make a present of a hundred kine with one bull. Having slain a Shudra, one should perform such a sacrifice for one year and make a present of a hundred kine with one bull." (Shanti. 163. 57-58).

A special sanctity attaches to the lives of relatives, friends, preceptors, women, children, envoys. "These must never be slain, viz. Brahmins, kine, relatives, children, women; those whose food is eaten, and those also that yield asking for protection." (Udyoga. 36. 66.) In most of these cases the sin is equal to Brahminicide. (M. XI. 88-89). "We have never heard these four, viz. he who injures

a friend, he who is ungrateful, he who slays a woman, and he who slays a preceptor, ever succeed in cleansing themselves. " (Shanti. 108. 32) " Even such is the expiation provided for one who slays a woman quick with child. The man that knowingly slays such a woman incurs double the sin of what follows from Brahminicide. " (Shanti. 163. 52) " The perpetrator of sinful deeds,-he who kills a Brahmin, who kills a woman, who kills his father, who kills a hundred or a thousand kine, who seizes land given by his own self or by another,-rots with his departed manes by becoming a vermin in his own excreta. " (Brihaspati. 27-28) Respect for the lives of ambassadors shows the development of international or intertribal relationships. " Envoys are not to be slain......Disfigurement of the body, stripes, shaving of the head,-one of these or all combined, -these are said to be the punishments that should be inflicted upon the envoys...Whether honest or otherwise, an envoy has been commissioned by others. Advocating interest not his own and identifying himself with another, an envoy does not merit being put to death. " (R. V. 52. 14-18. VI. 20. 18-19).

Tenderness to life extends to the animal and

even vegetable kingdom. " Killing a dog, a bear, or a camel, one should perform the same penance that is laid down for the slaughter of a Shudra. For slaying a cat, a chasa, a frog, a crow, a reptile, a rat, it has been said one incurs the sin of animal slaughter. " (Shanti. 163. 57–58) " For having killed one thousand of vertebrate animals, one should do the penance for an act of Shudra-killing; the same penance should be practised for having killed a cart-load of invertebrate animals. For having killed a blossoming fruit-yielding tree, creeper, shrub, or plant one shall mutter a hundred Rik mantras. For killing parasites which germinate in food-grains, or in sweet saps, or in fruits and flowers, drinking of clarified butter should be known as the expiation. For having cut down corals, growing on a cultivated soil, as well as those which spontaneously grow on uncultivated fields, one shall regain his purity by living on a milk diet for a day, and by following the cows to the pasture-ground. " (M. XI. 141. 145.).

There are important modifications and exceptions to this general attitude. It is quite justifiable to take up arms in self-defence. " An

incendiary, a prisoner, one holding a weapon in one's hands, a robber, the taker away of lands, the seducer of another man's wife,—these six are called assasins. They say that by killing an assasin for personal safety, one commits no sin." (Vasistha. III.) "A preceptor, an old man, infant, Brahmin, or vastly erudite person, coming as an assasin, must be killed without the least hesitation. By killing an assasin, the killer acquires no demerit, inasmuch as it is anger that kills anger, in fact, in such a case." (M. VIII. 351). Grounds of public safety and interest always fully justify resort to the violent methods of destruction. There is no ambiguity about this in Hindu Ethics. "When (the practice of) virtue is obstructed (by tyranny), when the eternal divison of caste is in any wise jeopardised, Brahmins may resort to arms." (M. VIII. 348). In the Ramayana there is a dramatic controversy about pacifism vs. legitimate destruction. Sita's feminine nature shrinks from the destruction of the Rakshasas. She says to Rama that it was not justifiable to bear hostility towards others, without the cause of hostility. She quotes the story of an ascetic, who was entrusted with a sword to protect himself.

"Constantly carrying the sword, by degrees, the ascetic, foregoing all thoughts about asceticism, had his mind involved in fierce sentiments......This ancient story asserts that even as fire works change in a piece of wood, the presence of arms works alteration in the mind of a person bearing them.......From following arms, one's senses get befouled and deformed." (R. III. 9, 9-32.) This illustration of Sita shows that she had a wonderful insight into the inherent vice of all military policy which begins by taking to war measures as a pure means towards defence, but ends in making them ends in themselves. Rama virtually replies that it is justifiable to destroy life in the interests of society. "Kshatriyas wear bows in order that the word 'distressed' may not exist on earth." (R. III. 10. 3.) Hence it is allowable to kill women also if they are baneful to society. "Do thou O Rama, for the welfare of kine and Brahmins, slay this exceedingly terrible Yakshi of wicked ways and vile prowess. Nor shouldst thou shrink from slaying a woman; for even this should be accomplished by a prince in the interest of four orders. And whether an act be cruel or otherwise, slightly or highly sinful, it should, for protecting the subjects, be performed

by a ruler.......We hear that in days of yore Shakra slew Virochan's daughter, Manthara who had intended to destroy the earth." (R. I. 25. 15-22.) Rama cuts off the head of Shambuka, the Shudra ascetic, because his asceticism was a source of trouble to the subjects. (R. VII. 76. 4.)

The Mahabharata goes further in emphasizing both the inevitableness of slaughter, and its enormous usefulness. "Without slaughter no man has been able to achieve fame in this world, or acquire wealth, or subjects. Indra himself, by the slaughter of Vritra, became the great Indra. Those amongst the gods that are given to slaughtering are adored much more by men. Rudra, Skanda, Shakra, Agni, Varuna are all slaughterers....... Humbled by their prowess all people lead to these gods, but not to Brahman or Dhatri at any time." (Shanti. 15, 14-17.) Destruction of life, again, is a part of the processes of nature; and whether we will it or not it will go on. "I do not behold the creature in this world that supports life without doing any act of injury to others. Animals live upon animals, the stronger upon the weaker. The mungoose devours the mice; the cat devours the mungoose; the dog devours the cat; the dog again is devoured by the spotted leopard.

Behold, all things are destroyed by the destroyer when he comes. This mobile and immobile universe is food for living creatures. The very ascetics themselves cannot support their lives without killing creatures. In water, on earth, and in fruits, there are innumerable creatures. There are many creatures that are so minute that their existence can only be inferred. With the falling of the eyelids alone they are destroyed." (Shanti. 15. 20–28.) At times, destructive action is alone a true prelude to fresh construction. It then becomes a positive act of righteousness to do away with those who block the progress of humanity. "The sin that attaches to killing a person that should not be killed is equal to that which is incurred by not killing one who deserves to be killed." (Shanti. 142, 27.) "A Kshatriya should slay sires and grandsires, and brothers and preceptors, and relatives and kinsmen that may engage with him in a just battle. That Kshatriya is said to be acquainted with his duty, who slays in battles his very preceptors, if they happen to be sinful, covetous, and disregardful of restraints and vows." (Shanti. 64. 15–19.) "If by slaying a single individual, a family may be saved, or if by slaying a single family, the whole kingdom

may be saved, such an act of slaughter will not be a transgression."

The question of flesh-eating is partly a question of humanity inasmuch as it involves the destruction of animal lives. The doctrine of Ahimsa is a late growth in the history of Hindu thought. The flesh of the sheep, the goat, and the ox was of common use. These were offered as victims in the sacrifices and the Brahmins ate the offerings. (Rg. VIII. 43). The great sage Yajnavalkya had no objection to eating the meat of milch-cows and bullocks provided it was tender (amsala). (S. Br. III. 1, 2, 21). The guests were entertained with the flesh of a great ox or a great goat. (S. Br. III. 4, 1, 2) or a cow. The word *Atithigva* probably means slaying cows for guests. (Rg. X. 68. 3). "These are the occasions for killing a cow: (the arrival of) a guest, (the Ashtaka sacrifice offered to) the Fathers, and marriage." (Gr. Ap. I. 3. 9) Oxen were sacrificed at the time of marriage for food. (Rg. X. 85. 13.) A child is given in the sixth month, goat's flesh if nourishment is desired, the flesh of fish if swiftness is required, partridge's flesh if holy lustre is desired and rice with ghee if splendour is an object of

desire. (Sam. Gr. S. I. 27. 1-6).

Even in the Vedic period the doctrine of Ahimsa was gradually manifesting itself. The use of meat is forbidden when a man is performing a vow. It is classed with intoxicating liqours as a bad thing. (Av. VI. 70-1.) The use of certain types of flesh was forbidden emphatically in the Rig-veda. " The friend who smears himself with flesh of cattle, with flesh of horses, and of human bodies......tear of the heads of such with fiery fury. " (Rg. X. 87. 16) " Rend, O Agni, and put within thy mouth raw flesh-eaters. " (Rg. X. 87. 2) " In deep distress, I cooked a dog's intestines. " (Rg. IV. 18, 13) The Brahamanas contain the doctrine of the eater in this world, being eaten in the next.

Flesh-eating within set limits was allowed to the Brahmins as well as the Kshatriyas in the Ramayana. Sita says to Ravana who had gone as a Brahmin guest to her hermitage: " Instantly shall my husband return with good many wild fruits and roots and with sufficient meat after killing many a deer, hog, and Gasanop. " (R. III. 47. 23) " A hedgehog, a porcupine, an iguana, a hare, and a tortoise-these five

animals only having five toes, are unworthy of being eaten by Kshatriyas and Brahmins." (R. IV. 17. 39).

Manu allows the use of flesh under certain limitations. "He must not eat the flesh of animals that move about alone (like a snake); nor of those beasts and birds, whose name and nature are not known, nor of those whose flesh is forbidden, nor of those which are possessed of five nails." (M. V. 11-16) There is no radical and wholesale condemnation of all meat-food. Nature allows the use of meat. "Whatever exists in the world, all that *Prajapati* has ordained to be the food of living beings; all creation, both mobile and immobile, is the food of creatures. The immobile are the food of the mobile creatures; the handless are those of the persons with hands; and the timid those of the brave." (M. V. 27-29).

In practice, Manu allows the use of animal food, only on limited occasions. "For the purpose of religious sacrifices, the beasts were created by the self-existent; the sacrifice is for the elevation of the whole universe, hence killing is not killing in a religious sacrifice. A *Madhuparka*, a Shraddha offered to the manes and deities, and a religious sacrifice are the occasions on which

a beast should be sacrificed and on no other occasions. " (M. V. 39. 41.) To eat flesh for any other purpose is a monstrous practice. (M. V. 31.).

Manu is, therefore, on the whole, for the ideal of Ahimsa. " Flesh cannot be obtained without killing a beast; animal-killing does not lead to heaven; hence a man must forswear eating flesh. Considering the origin of flesh (which is a kind of transformed menstrual blood) and the pangs of death and incarceration the beast suffers, he must forswear eating all kinds of flesh. He, who sanctions the killing of an animal, he who quarters the slaughtered body, the actual immolator, the seller and the buyer of its flesh, the man who cooks the flesh, he who serves that cooked flesh to the eaters, and he who eats it are all called the killers. He, who, otherwise than for the purposes of Shraddhas offered to the manes and deities, tries to augment the flesh of his body with the flesh of a beast, is the greatest of all sinners. The merit of him, who forswears the use of meat, is equal to that of one who performs the Ashwamedha sacrifice, each year, for a century. He, whose flesh I eat in this life, shall eat my flesh in the next; this is

the essential attribute of flesh, as disclosed by its etymological signification according to the wise." (M. V. 48–55) The last verse contains the argument, first expressed in the Brahmanas from which the scholars infer the dependence of the Ahimsa doctrine upon the belief in the transmigration of the souls.

The Mahabharata bristles with lively discussions of the question in which one finds all the most significant *pros* and *cons* of the case. The usual arguments in favour of the case are: that animals acquire paradise through being offered at sacrifices; that nature prescribes all beings as food for living creatures; that the Vedic declarations enjoin animal sacrifices: that persons of historic reputation were devoted to the practice; that even vegetables have life; that consciously or unconsciously we do destroy numberless lives. "Those animals that are slain by me, and whose meat I sell, also acquire *Karma*; because (with their meat) gods and guests and servants are regaled with daily food, and the manes of our ancestors are propitiated. It is said authoritatively that herbs and vegetables, deer, birds, and wild animals constitute the food of all creatures. And king Shibi of great forbearance attained

heaven by giving away his own flesh. And in days of yore, two thousand animals used to be killed everyday in the kitchen of king Rantideva; and in the same manner two thousand cows were killed everyday; and king Rantideva acquired unrivalled reputation by distributing food with meat everyday...... 'The Sacred Fire is fond of animal food' – this saying has come down to us." (Vana. 2I2. 4–16). "Agriculture is considered to be a praiseworthy occupation, but it is well-known that even there, great harm is done to animal life; and in the operation of digging the earth with the plough, numberless creatures lurking in the ground, as also various other forms of animal life are destroyed. Dost thou not think so ? Vrihi and other so-called seeds of rice are all living organisms. What is thy opinion ?......The earth and the air are all swarming with living organisms, which are unconsciously destroyed by men from mere ignorance. Is not this so ? The commandment that people should not do harm to any creature was ordained of old, by men, who were ignorant of the true facts of the case. For there is not one man on the face of the earth, who is free from the sin of doing injury to any creature." (Vana. 212.

22–31) Flesh again, is very tasteful and nutritious " There is nothing on earth that is superior to flesh in point of taste. There is nothing that is more beneficial than flesh to persons that are lean, or weak, afflicted with disease, or addicted to sexual congress, or exhausted with travel. Flesh speedily increases strength......There is no food that is superior to flesh. " (Anu. 178. 7. 13) " Meat prevaileth in the food of the opulent, clarified butter in that of the middle classes; and oil in that of the poor. " (Udyoga. 34. 50).

All the above arguments show that the Hindus were not blind to the advantages or even the morality of meat-eating. But their significance on the whole is limited to the fact that they are meant to show that too much must not be made of the Ahimsa doctrine, and that the use of animal food is not altogether an abominable practice. It has full justification in a scheme of naturalistic ethics; its value also from the utilitarian point of view is considerable. But man is above all a moral being. The standards by which he should be judged are altogether different from those which dictate the behaviour of other creatures. Hence, the general conclusion is that meat

was allowable to the Brahmins only in sacrifices, so long as sacrifices required the offering of animals. The Kshatriyas required martial spirit; and they are allowed the use of meat which they obtained from hunting. "Listen to me as I tell thee what the ordinance is that has been laid down for the Kshatriyas. They do not incur any fault by eating flesh that has been acquired by the use of their strength. All deer of the wilderness have been dedicated to the deities and the pitris in days of old by Agastya. Hence, the hunting of deer is not censured. There can be no hunting without risk of one's own life. There is equality of risk between the slayer and the slain. Either the killer is killed or he kills the prey. Hence even royal sages betake themselves to the practice of hunting." (Anu. 198. 7-43.)

All these modifications do not affect the general position laid down that all life is supremely valuable, and any wanton, selfish destruction of it is self-condemned. "That learned person who giveth to all living creatures the Dakshina of complete assurance comes to be regarded without doubt, as the giver of life-breaths in the world... The life-breaths of other creatures are as dear to them as those of one's own to himself.

Men of intelligence and purity should always behave towards other creatures in the same way as they would wish that others should behave towards them. Even persons of learning and candidates for Emancipation are not free from the fear of death. What need then, be said of those innocent and healthy creatures endued with love of life, when they are sought to be slain by sinful wretches subsisting by slaughter? For this reason discarding of meat is the highest refuge of religion, of heaven, and of happiness. Abstention from injury is the highest religion, abstention from injury is the highest penance; abstention from injury is the highest truth." (Anu. 177. 12-64).

XIX. Humanity.

The Aryan humanity is the greatest asset of the East, its most characteristic contribution to the culture of the world. It is not a refined product of a later age; it was born with the very birth of the Aryan civilization. Indra is the " stirrer to action of the poor and lowly, of priest, of suppliant. " (Rg. II. 12. 6) He raises " the outcast from the depths and gives fame unto the halt and the blind. " (Rg. II. 13. 12) He makes the cripple and the blind seeing. (Rg. II. 15. 7) Agni is full of benevolence and scorns no living man. (Rg. X. 91. 2) The deities accept the poor man's prayer, care even for the weak, and teach wisdom to the simplest. (Rg. I. 31. 13-14) The dawn does not withdraw her light from either the kinsmen, or the strangers, either from the high or the humble. (Rg. I. 124. 6) " If we have sinned against the man who loves us, have wronged a brother, friend, or comrade the neighbour with us, or a stranger, O Varuna, remove from us the trespass. " (Rg. V. 85. 7).

The Vedic morality, however, is uncompromising in its attitude towards the enemies of civilization. " O Indra, beat our foes away, humble the men who challenge us; send down to nether darkness, him who seeks to do us injury. " (Rg. X. 152. 4) " Slay thou (Soma) the enemy both near and far away; grant us security and ample pasturage." (Rg. IX. 78. 5) All persons who are of a different faith, all non-Aryans were to be ruthlessly treated. " With these chase all our foes into every quarter: Subdue the tribes of Dasas to the Arya. " (Rg. VI. 25. 2) " Stir up, (O Agni), the wrath and hatred due to one who holds an alien creed. " (Rg. V. 20. 2).

Man is born a debtor in this world; all that he has, all that he is, he owes to powers other than himself. A Hindu whenever he spends or is spent in the cause of society or family, he will not say ' he is serving the society; ' he will say: ' he is fulfilling his debts. ' A dutiful, conscientious life devoted to higher ideals is merely a systematic fulfilment of one's debts. (S. Br. I. 7, 2, 1–5.) " All men, taking birth, incur debts to gods, guests, servants, Pitris and their own selves. Every one should, therefore, do his best for free-

ing himself from those debts. One frees oneself from one's debt to the great Rishis by studying the Vedas. One pays off one's debts to the gods by performing sacrifices. By performing the rites of the Shraddhas one is freed from one's debts to the Pitris. One pays off one's debt to one's fellow men by doing good offices to them. One pays off the debt one owes to one's self by listening to Vedic recitations and reflecting on their *import, by eating the remnants of sacrifices, and* by supporting one's body. One should discharge all the acts that one owes to one's servants." (Shanti. 298, 9-11.) It is incumbent upon a Hindu to offer food to dogs, to the degraded, to the Chandalas, to the persons afflicted with diseases, to crows and worms. (M. II. 92.)

It cannot be too often repeated that no man lives unto himself alone. A thoughtless, heartless, selfishness is a veritable perversity of souls. "Truly realised is the end of his life on whom depends the livelihood of friends, relations, and Brahmins. Who does not live for his own ends in this world? Even the beasts live and pamper their own bellies. Of what use is the strength, health, and longevity of him who does not do any public good?" (Vyasa. IV. 21-22.) Bhartrihari

well says: "I call those men best who, not caring for their own good, do good to others, those are mediocre, who do good to others, but are careful for their own welfare. I consider, however, those as Rakshasas – demons – who mar the prospects of others, simply to benefit themselves – but I do not know, by what name to call those that ruin their own cause with a view to ruin others." (Niti-shataka 74.) A householder has first to feed guests, relations, and servants and then alone he is entitled to take food. (M. II. 116.) "He who cooks food for his own sole use, eats sin; food, which is the residue of sacrificial oblations, is recommended by the virtuous." (M. II. 118.) The idea of humanity as a vast family is indicated. 'वसुधैव कुटुम्बकम्.' (Panchatantra.)

The strongest point in the Hindu view of humanity is the philosophical basis upon which it is most securely based. It is the unity of the Self upon which hinges the whole Hindu view of life. "For him who views all beings as his own soul there can be no illusion or misery. Love all." (Isha. Up.) "The Self, harmonised by Yoga, seeth the Self abiding in all beings, all beings in the Self; everywhere he seeth the same. He seeth Me, everywhere, and seeth everything

in Me, of him I will never lose hold, and he shall never lose hold of Me." (Bg. VI. 29-31.) God is, therefore, best worshipped in humanity. It is a philosophic endorsement of the dictum of Coleridge that "he prayeth well, who loveth well both man and bird, and beast." Another consequence of this view is the philosophic basis of certainty it affords to the golden view of Jesus Christ. If the soul is one, there is fundamental identity of the highest interests of humanity. The Gita draws this corollary from the fundamental position of the Adwaita. "He who, through the likeness of the Self, seeth equality in everything, whether pleasant or painful, he is considered a perfect Yogi." (Bg. VI. 32.) The very acme of moral perfection is reached when one seriously acts upon this theory. "The very deities, become stupefied in ascertaining the track of that person, who constitutes himself the soul of all creatures, and looks upon them as his own self, for such a person leaves no track behind. This, in brief, is the rule of righteousness. One by acting in a different way by yielding to desire, becomes guilty of unrighteousness. In refusals and gifts, in happiness and misery, in the agreeable and the disagreeable, one should judge of their effects by

a reference to one's own self." (Anu. 175, 7–10.) In this way, morality becomes identical with the greatest good of the greatest number, or the well-being and perfection of humanity. "Righteousness was declared for the advancement and growth of all creatures. Therefore, that which leads to advancement and growth is righteousness. Righteousness (धर्म) is so called because it holds all creatures." (Shanti. 109, 11–21.)

Humanity has two aspects—the internal and the external aspect. Its external aspect is concerned with the active service of our species in all possible ways. Its internal aspect is concerned with the feeling of kindness, the tenderness of soul. The former is Dana; the latter is Daya. Now Dana without Daya has very little meaning. Hence the feeling which the Christians call charity or goodwill is what we call Daya. The great sage Tulsidas says: दयाधर्मको मूल है. All duty, all faith has its root in this innate sentiment of humanity. It is threefold: it connotes pity for the lowly, affection for the equal, and devotion to the great. Rama is described by Bhavabhuti as "आश्वासस्नेहभक्तीनामेकमालम्बनं महत्।" Hence this sentiment is not mere pity. It is *Reverence* as Tennyson calls it; *charity* as defined

by Christianity ; it is tenderness of soul or refinement of feelings and sensibilities or love, true, genuine, broad, and catholic for all beings. " One should behave, like his own self towards others, his own relations and friends, him who envies him, and an enemy. This is called Daya (mercy)." (Atri. 41) A man of Daya is truly a Vishwamitra. " The deities of the universe are my friends. I am also the friend of the Universe. Hence know that I am called Vishwamitra." (Anu. 142. 35.)

There is a story in the Upanishads which may be cited here. Prajapati is visited by the Asuras, gods, and men. They asked: tell us something. He told them the syllable Da. Then he said 'Did you understand ?' The Asuras said : 'We did understand. You told us : Dayadhwam' 'Be merciful' 'Yes' he said 'you have understood.' Similarly gods understood Damyata – Be subdued. Men understood Datta– Give. The story signifies that the Asuras must have kindness; gods, discipline, and men, active philanthropy. What is required above all here, is, therefore, अद्रोह–complete good – will towards all living creatures, in mind, and deeds. " Abstention from injury as regards all creatures in

thought, word, and deed, kindness, and gift, are the eternal duties of those who are good." (Shanti. 160. 21) "In the same manner, every other duty and observance is supposed to be engulfed within the one duty of abstention from injury (to all creatures). He lives an everlasting life of felicity, who avoids injuring other creatures. One who abstains from injury, who casts an equal eye upon all creatures, who is devoted to truth, who is endued with fortitude, who has his senses under control, and who grants protection to all beings, attains to an end that is beyond compare." (Shanti. 251. 18-20) (Shanti. 303. 35-36).

The poor, the diseased, the weak, the suffering, and the humble are the special objects of the sentiment of humanity. "Satisfied old men, infants, weaklings, and sick folk lead him to the region of the firmament; he shall respect his brother as his own father, and consider his wife and children as parts and parcels of his own self. He shall look upon his slaves as his own shadow, and his daughter as the receptacle of the highest affection; worried by them, he must patiently bear such a worry." (M. IV. 185). "He that is graced with humility, is never

indifferent to the minutest sufferings of living creatures." (Udyoga. 39. 10) "Be he a Shudra or be he the member of any other order, he that becomes a raft on a raftless current, or a means of crossing where means there are none, certainly deserves respect in every way. That person, relying upon whom helpless men oppressed and made miserable by robbers, live happy, deserves to be lovingly worshipped by all as if he were a near kinsman." (Shanti. 78. 37-41) The Shudras are not outcastes from the point of view of humanity. "Make thou me dear to Shudra and to Aryan!" (Av. XIX. 64. 1) "Sages look equally on a Brahmin adorned with learning and humanity, a cow, an elephant, and even a dog, and an outcaste." (Bg. V. 18)

It may be inferred from various passages that some institution like slavery did exist in the ancient times in India. "A hundred asses hath he given, a hundred head of fleecy sheep, a hundred slaves and wreathes besides." (Rg. Val. VIII. 3; VIII. 1. 5; VIII; 19, 36. 1. 92. 8) "A captive of war, a slave for maintenance, the son of a female slave, one purchased for money, a slave obtained as a present, a hereditary one, and one condemned to slavery for any offence:

these are the seven kinds of slaves." (M. VIII. 415) Slaves were not entitled to have any property. (M. VIII. 416) The moral conscience, however, was not quite deaf to the cause of these people. Here is a passage which lays down the sanctity of every life and exposes the inhumanity of all trafficking in flesh. "Men are seen to own men as slaves, and by beating, by binding, and by otherwise subjecting them to restraint, cause them to labour day and night.... In every creature that is endued with the five senses, live all the deities, the Sun, the Moon, the god of mind, Brahman, Prana, Kratu, and Yama." (Shanti. 268, 37-49.)

A life of active charity and not one of mere passive benevolence is preached. (सर्वभूतहिते रतिः) "One should devote one's eyes (to the service of others); one should devote one's heart (to the same); one should utter words that are agreeable; one should also follow and worship (one's guests.) This is called the sacrifice with five gifts." (Anu. 10. 6-7.) Ishta and Purta should be practised by all. "(The excavation of) tanks, wells, and other watery expanses; (the construction of) temples, (the distribution of) food, and the (laying out of) pleasure-gardens are called

Purta." (Atri. 44.) "The man who causes a tank to be dug becomes entitled to the respect and worship of the three worlds." (Anu. 93. 4–5.) The man who plants trees is highly applauded. (Anu. 93. 24. 26.) The Gita approves of लोकसंग्रह even for the perfected souls. "Janaka and others indeed attained to perfection by action; then having eye to the welfare of the world also, thou shouldst perform action." (Bg. III. 20.)

The comprehensive range of Aryan humanity includes within it even beasts, birds, and trees. "Bring by thy flowing, weal to kine, weal to the people, weal to steeds, weal, O thou king (Soma) to growing plants." (Rg. IX. 11. 3.) A sage was called Pashusakha. "I protect and tend all animals that I see, and I am always a friend to all animals. Hence am I called Pashusakha." (Anu. 142. 43.) "They who set bullocks to work when the animals have not attained to sufficient age, they who bore the noses of bullocks and other animals for controlling them better when employed in work, and they who keep animals always tethered, have to sink in hell." (Anu. 62. 35.) "There are many animals that grow up in ease and comfort in places free from gnats and biting insects. Knowing that they are

loved dearly by their mothers, men prosecute them in various ways, and lead them into miry spots, abounding with biting insects. Many draft animals are oppressed with heavy burthens. Such acts of injury done to animals are in no way distinguishable from fœticide." (Shanti. 268. 37–49.) Even the sale of animals is not approved of. "The goat is Agni. The sheep is Varuna. The horse is Surya. Earth is the deity Virat. The cow and calf are Soma. The man who sells these can never obtain success." (Shanti. 268, 37–49.) Questions were always asked by visitors in hermitages as regards the welfare of even the trees, beasts, and birds. (R. II. 90. 8.) A parrot was attached to a tree, and was asked to leave it. It says: "When it was capable of good, it supported my life. How can I forsake it?" Indra was quite pleased with this act and rewarded the parrot. (Anu. 11. 24–31.)

Worship of the Cow is a normal feature of Hindu religious life at all times. Cow is the main source of nourishment to the whole race, and how can it afford to neglect the very basis of its economic and spiritual life? Kings are called by Hindus गोब्राह्मणप्रतिपाल – protectors of cows and Brahmins. All wars waged on behalf of

cows and Brahmins should inspire all sections of society, including the non-warrior classes. A cow was also one of the best objects of charity. The wealth of Hindus mostly lies in their cattle —especially of the Vedic Hindus. "May he (Indra) guard our wealth in kine and heroes." (Rg. VII. 23. 6). "Bhaga, augment our store of kine and horses." (Rg. VII. 41. 3.) "To me the cows seem Bhaga (good luck), they seem Indra, they seem portion of the first poured Soma." (Rg. VI. 28. 5.). "The cow, the famous mother of the wealthy Maruts, pours her milk." (Rg. VIII. 83. 1.) "May the wind blow upon our cows with healing". (Rg. X. 169. 1.)

The theory that vegetables have life was not unknown to the ancient sages. It was upon this principle that they prescribed kindness to the vegetable kingdom. This theory is as old as the Upnishads. "All that lives, all that walks, all that flies, all that is motionless is accompanied by consciousness." (सर्वं तत्प्रज्ञानेत्रम्) (Ai. Up. 5. 3) (Ch. Up. VI. 11. 1. Katha Up. V. 7.) Manu also refers to this theory. Owing to the excess of Tamas we are unable to see the workings of consciousness. "Variously enshrouded by the

quality of Tamas, the effects of their own acts, they retain their consciousness inward, susceptible to pleasure and pain." (M. I. 49). The Mahabharata amplifies these points. "Without doubt, though possessed of density, trees have space within them. The putting forth of flowers and fruits is always taking place in them They have heat within them in consequence of which, leaf, bark, fruit, and flower, are seen to droop. They sicken and dry up. That shows that they have perception of touch. Through sound of wind and fire, and thunder, their fruits and flowers drop down. Sound is perceived through the ear. Trees have therefore, ears, and do hear. A creeper winds round a tree and goes about all its sides. A blind thing cannot find its way. For this reason it is evident that trees have vision. Then again trees recover vigor and put forth flowers in consequence of odours good and bad, of the sacred perfume of diverse kinds of Dhupas. It is plain that trees have scent. They drink water by their roots. They catch diseases of diverse kinds. Those diseases are again cured by different operations. From this it is evident that trees have perception of taste. As one can suck up water through a bent lotus stalk, trees also, with the aid of the

wind, drink through their roots. They are susceptible of pleasure and pain, and grow when cut or lopped off. From these circumstances I see that trees have life. They are not inanimate. Fire and wind cause the water thus sucked up to be digested. According, again, to the quantity of water taken up, the tree advances in growth, and becomes humid." (Shanti. 182, 10–18.)

A spirit of universal benevolence begets corresponding love on the part of others. "Men are always well disposed towards him, who pleaseth all in four ways, viz. with heart, eyes, words, acts." (Udyoga. 34. 26.) Gautama Buddha is said to have disarmed the opposition of such creatures as snakes, and others through his power of love. Hindu sages endorse this tradition. "Possessed of this great intelligence as he sat on his seat, the goodness of his behaviour having been known to the creatures that lived in that forest, they used to approach him with affection. Fierce lions and tigers, infuriated elephants of huge size, leopards, rhenoceroses, bears, and other animals of fierce aspect, subsisting upon blood, used to come to the Rishi and address him the usual questions of polite inquiry. Indeed, all of them behaved towards him like dis-

ciples and slaves and always did unto him what was agreeable." (Shanti. 116, 6-8.) (Yoga-sutras II. 35.)

Protection is held to be the due of all who seek it. From the moment one seeks our help or becomes a शरणागत, his life becomes sacred. "He that giveth up an affrighted creature seeking protection, unto its foe, doth not obtain protection when he is in need of it himself. Indeed the very clouds do not shower rain seasonably for him, and the seeds he may scatter do not grow for him. He that giveth up an afflicted creature seeking protection, unto its foe, hath to see his offspring die in childhood." (Vana. 200. 12-14.) A pigeon went to king Shibi and sought his protection from a hawk. The king, in order to save the pigeon, begins to cut off flesh from his body, equal in weight to that pigeon. But the pigeon is so heavy that all his flesh was to be put in the scale, and so he mounted the scale himself. (Vana. 133, 26-32.)

The natural outcome of a feeling of humanity, would be peace and good-will amongst mankind. It is a pleasant sight to see the brethren and sisters living together in peace and friendship. The result is not merely a union of hearts, but

a co-ordination of efforts which is an essential condition of progress. "Like-heartedness, like-mindedness, non-hostility do I make for you; do ye show affection the one towards the other, as the inviolable (cow) towards her calf when born. Be the son submissive to the father, like-minded with the mother; let the wife to the husband speak words full of honey, wealful. Let not brother hate brother, nor sister, sister; becoming accordant of like courses, speak ye words auspiciously.......Having superiors, intentful, be ye not divided, accomplishing together, moving on with joint labour; come hither speaking what is agreeable to one another; I make you united, like-minded. Your drinking (be) the same, in common your share of food; in the same harness do I join you together; worship ye Agni united, like spokes about a nave." (Av. III. 30.) (Av. VII. 52, 1. VI. 64, 2-3.)

This feeling of harmony is specially necessary in a community connected with blood ties. "He that succoureth his poor and wretched and helpless relatives,......enjoyeth prosperity that hath no end.......Happiness should ever be enjoyed with one's relatives and not without them! To eat with one another, to talk with one another, and

to love one another, are what relatives should always do. They should never quarrel." (Udyoga 39, 17-27.) In co-operation alone lies safety; in isolation and division there is death. "As milk is possible in kine, asceticism in Brahmins, and inconstancy in women, so fear is possible from relatives. Numerous thin threads of equal length, collected together, are competent to bear, from strength of numbers, the constant rolling of the shuttlecock over them. The case is even so with relatives that are good. O bull of the Bharata race, separated from one another, burning brands produce only smoke; but brought together they blaze forth into a powerful flame. The case is even so with relatives. They, O Dhritarashtra, who tyrannise over Brahmins, women, relatives, and kine, soon fall off their stalks like fruits that are ripe. *And a tree that stands singly*, though gigantic and strong and deep-rooted, hath its trunk soon smashed and twisted by a mighty wind. Those trees, however, that stand erect, growing close together are competent to resist winds more violent still, owing to mutual dependence. Thus he that is single, however endowed with all the virtues, is regarded by foes as capable of being vanquished like an isolated tree by the

wind. Relatives again, in consequence of mutual dependence and mutual aid, grow together, like lotus-stalks in a lake." (Udyoga. 36, 55–65.) Manu also deprecates all quarrels with near relatives; and man's ultimate happiness lies in their satisfaction. (M. IV. 179–181.)

The importance of being polite in speech becomes quite evident. The Hindu view here is that: Speak pleasant things; do not utter unpleasant truths; nor sweet lies. (M. IV. 138) A clever speaker must not utter truth in all its naked brutality, but if necessary soften down his language so as to unite these two ends. Such language is called सूनृता वाक्. " Agreeableness of speech, O Shakra, is the one thing by practising which a person may become an object of regard with all creatures and acquire great celebrity. This is the one thing, O Shakra, which gives happiness to all. By practising it, one may always obtain the love of all creatures. The person who does not speak a word and whose face is always furrowed with frowns, becomes an object of hatred unto all creatures. Abstention from agreeable speech makes him so. That person, who, upon beholding others, addresses them first with smiles succeeds in making friends

of all. Even gifts, if not made with agreeable speeches, do not delight the recipients, like rice without curry. " (Shanti. 81. 3-10) " There is no such art of subjugation in the three worlds as Mercy, Friendship, charity, and sweet words." (S. N. I. 342) It is interesting to note how far the sympathies of the princes extended and the polite forms of enquiry in which they found expression. " Thou must also represent unto the maid-servants and man-servants there may be of the Kurus, and also many hump-backed and lame ones among them that I am doing well, and thou then ask them about their welfare. Thou must tell them, -I hope Dhritarashtra's son still vouchsafes the same kindly treatment to you. I hope he gives you the comforts of life. ......Thou should also, O sire, at our request, inquire after the welfare of those that are masterless and weak, and of those that are ignorant, in fact, of all those persons that are in pitiable circumstances." (Udyoga. 30. 40-43).

Malice or ill-will, in all its varied manifestations is severely condemned. " Slay ye the wicked man whose thought is evil, of the demon-kind." (Rg. VII. 94. 12) " On every side dispel all sin, Adityas, all hostility, indigence, and

combined attack." (Rg. VIII. 56. 21) A truly imperial disposition disdains to despise or injure any creature. "One that hath his soul under control never disregards anybody in the three worlds, – no, not even the commonest creature." (Udyoga. 124. 41–42) A king who becomes a source of comfort to the very inmates of hell, said to the envoys of god of death: "Not in heaven, not in the very region of Brahma himself one attaineth that felicity one doth on relieving distress.......He is not a man, who, hard of heart, doth not feel kindly drawn towards infants, and old men, as well as those undergoing misery; – verily such a one is a Rakshasa." (Mk. P. XV.) Various causes account for the ill-will so rampant in the world. The root cause is absence of humanity, of love for the great human brotherhood. "Hostility springs from five causes. Those five causes are woman, land, harsh words, natural incompatibility, and injury." (Shanti. 139. 42-44) One individual sees another and finds that "he is me over again." Another person sees a stranger and finds that "he is not me – an alien!" The former instinctively loves strangers; the latter feels hostilely inclined towards them. The result of the former

mood is breadth of vision and a capacity of enjoying others' good. "They that are possessed of dexterity succeed in enjoying that prosperity which is vested in others." (Shanti. 104. 33) The result of the latter mood is envy and rivalry. "Wicked individuals impute faults to even an honest person, moved by envy and rivalry. Enemies desirous of a quarrel cannot endure the elevation of an enemy brought about by his high feats. Faults are ascribed to even a pure soul engaged in penances. With respect to even an ascetic living in the woods, and employed in his own (harmless) acts, are raised three parties, viz. friends, neutrals, and foes. They that are rapacious hate them that are pure. The idle hate the active. The unlearned hate the learned. The poor hate the rich. The unrighteous hate the righteous. The ugly hate the beautiful, many amongst the learned, the unlearned; the rapacious, and the deceitful, would falsely accuse an innocent person even if the latter happens to be possessed of the virtues and intelligence of Brihaspati himself." (Shanti. III. 60-63) Slander and selfishness and such other qualities are the natural result of ill-will. "A wicked person is he who proclaims the

faults of others at their back, who is inspired with envy at the accomplishments of others, and who remains silent when the merits of other people are proclaimed in his presence, feeling a reluctance to join in the chorus. Mere silence on such occasions is not an indication of wickedness. A wicked person, however, at such times breathes heavily, bites his lips, and shakes his head." (Shanti. 103. 46-47) "Know him for a malevolent and a wicked person who quietly and alone takes edibles and drinks and other kinds of food that are regarded choice, even if persons are standing by with wishful eyes." (Shanti. 162. 11).

Harshness of tongue is as much an object of censure as sweetness of speech is a subject of praise. "To control speech, O King, is said to be most difficult! It is not easy to hold a long conversation, uttering words full of meaning and delightful to the hearers. Well-spoken speech is productive of many beneficial results; and ill-spoken speech is the cause of evils. A forest pierced by arrows or cut down by hatchets may again grow, but one's heart wounded and censured by ill-spoken words never recovereth." (Udyoga. 34. 77-81) All forms of abusive lang-

uage call forth punishment. " Whether truly or falsely or by way of joke, if one vilifies another as having a defective limb, or a defective organ, or suffering from a (vile) disease, he should be punished with a fine of thirteen Panas. A king should punish, with a fine of twenty-five Panas, (a person) vilifying another, by saying, – I have known your mother and sister., " (Yaj. II. 207–8).

The use of force in private quarrels is much deprecated. " A wife, son, servant, disciple, or uterine brother, found guilty of an offence should be punished with a cord or with bamboo-stick. They shall never be chastened on the lower part of the bodies, and never upon the upper limbs." (M. XI. 299. 300) Spitting on a Brahmin brings on a person the cutting off of his lips; pulling him by his beard brings on the offender the cutting off of his hands and legs. If in an assault, skin or flesh is injured, fine is the penalty; if bones are broken, exile follows. (M. VIII. 282.–284) A driver is punished for rash driving ending in the loss of life. (M. XI. 292–295) Twigs should be used for goading cattle. (P. IX. 2).

Malevolence often results in large-scale des-

truction of public or private property, general warfare, incendiarism, and the like. "Drinking, quarrels, enmity with large numbers of men, connubial disputes, internecine quarrels, disloyalty to the king, sexual brawls, these, and all paths that are sinful, should be avoided." (Udyoga. 35. 54) "They who rob others of their wealth, or destroy the wealth and possessions of other people, or proclaim the faults of other people, sink in hell. They who destroy water-works, who injure such buildings as are used for purposes of public meetings, break down bridges and causeways, and pull down houses used for purposes of habitation, have to sink in hell. They who destroy the means of other people's living, they who exterminate the habitations of other people, they who rob others of their spouses, they who sow dissensions among friends, and they who destroy the hopes of other people, sink into hell." (Anu. 62. 18-22).

The highest triumph of humanity is reached when evil is met by good and hatred by love. Evil may be met by evil to a certain extent. "One should behave towards another just as that other behaveth towards him. Even this is consistent with policy. One should behave de-

ceitfully towards him that behaveth deceitfully and honestly towards him that is honest in his behaviour." (Udyoga. 37. 7. Shanti. 109. 34). But a superior morality teaches that the saint need not condescend to devilish methods in encountering a devil, but his very saintliness will overcome all resistance. " He that is wicked behaveth wickedly even unto him that is humble; he also that is humble, behaveth with humility and honestly unto him that is wicked." (Vana. 197. 4-6) " The very gods desire his company who, stung with reproach, returneth it not himself nor causeth others to return it, or who, struck himself, doth not himself return the blow, nor causeth others to return it, and who wisheth not the slightest injury to him that injureth him." (Udyoga. 36. 11) " Anger must be conquered by forgiveness; the wicked must be conquered by honesty; the miser must be conquered by liberality, and falsehood must be conquered by truth." Bhartrihari well defines a saint :—

अपकारिषु यः साधुः स साधुः सद्भिरुच्यते ।

XX. Quietistic Virtues.

(1) Anger : Forbearance.

Anger presupposes a disruption of the state of normal equilibrium which ought to exist between man and man; it is, therefore, an abnormal state of man due to man's weakness and want of self-control. Its suppression, therefore, under ordinary circumstances is supremely desirable. "Maruts, the man whose wrath is hard to master, he who would slay us ere we think, O Vasus, May he be tangled in the foils of mischief." (Rg. VII. 59. 8.) "Pass him who pours libations out in angry mood or after sin." (Rg. VIII. 32. 21.) It is born of Kama or desire and leads to infatuation and ultimately extinction of reason in man and his consequent ruin. (Bg. II.)

Control over anger is a necessary part of a course of discipline which every man must undergo. It is an essential constituent of that perfect self-mastery which alone effectively distinguishes man as a controller of circumstances from man as a mere tool of his surroundings. "I know that thou hast burnt a she-crane with thy wrath!

But, the anger which a person cherishes is the greatest of foes which a person hath! The gods know him for a Brahmin, who hath cast off anger and passion." (Vana. 209, 33, 34, 36.) "He that suppresseth his anger, certainly acquireth the four objects for which we live. Between him that performeth without fatigue sacrifices every month for a hundred years, and him that never feeleth wrath in respect of anything, he that feeleth not wrath is certainly the higher." (Adi. 73. 1-11.) "They that restrain their own wrath and pacify the wrath of others succeed in overcoming all difficulties." (Shanti. 110, 21.)

Anger is a fit of madness and consequently renders a man unfit for true discrimination between right and wrong. "Blessed are those high-souled ones who control their wrath by dint of their own good sense, like unto fire quenched by water. What iniquity is there which cannot be perpetrated by the angry?" (R. V. 55. 2-6) "The angry man committeth sin; the angry man killeth even his preceptors. The angry man insulteth even his superiors in harsh words." (Vana, 29. 3-37) It shows not strength but weakness of a man who yields to it. "The man that is overwhelmed with wrath

acquireth not with ease generosity, dignity, courage, skill, and other attributes belonging to real force of character. A man by forsaking anger cannot exhibit proper energy, whereas it is highly difficult for the angry man to exhibit his energy at the proper time! " (Vana. 29. 3–37) Anger is a manifestation of our ill-will; and if it is allowed to become universal, all social intercourse, all amenities of domestic life would cease. " If the man, who heareth ill speeches of another, returneth those speeches afterwards: if the injured man returneth his injuries; if the chastised person chastiseth in return; if fathers slay sons, and sons fathers; and if husbands slay wives, and wives husbands, then, O Krishna, how can birth take place in a world where anger prevaileth so! ......Wrath, therefore, hath for its consequence, the destruction and distress of the people. " (Vana. 29. 3–37) Sweetness of temper behind an action lends it its fragrance; but otherwise acts, however beneficent in outer aspects, lose their characteristic colour, when done in anger. " The sacrifice that one performs in anger, the gifts one makes in anger, the penances one undergoes in anger, and the offerings and libations one makes to the sacred fire

in anger, are such that their merits are robbed by Yama. The toil of an angry man becomes entirely fruitless. " (Shanti. 305. 27).

Righteous indignation, however, has its legitimate place in a healthy life. " He is a man who cherisheth wrath and forgiveth not ! He, on the other hand, who is forgiving and without wrath, is neither a man nor a woman. Contentment and softness of heart; and these two, want of exertion, and fear, are destructive of prosperity." (Udyoga. 133. 33-35) The incapacity of feeling anger on right occasions is often another name for sheer impotence. " O let no woman bring forth such a son (as thou) that art without wrath, without exertion, without energy. " (Udyoga. 133. 33) It is righteous indignation which is a great check on the wicked. " The man that represseth his wrath that has been excited by (adequate) cause becometh incapable of duly compassing the three ends of life. The wrath that kings desirous of subjugating the whole earth exhibit, is not without its uses. It serveth to restrain the wicked and to protect the honest. " (Adi. 96. 2-3).

Its counterpart is forbearance – a capacity of broadly tolerating all offence. A touch of sym-

pathetic tolerance, of sweet feeling renders possible all social relationships. "And because it is seen that there are in the world men, who are forgiving like the Earth, it is, therefore, that creatures sustain their life and enjoy prosperity. O beautiful one, one should forgive, under every injury. It hath been said that the *continuation* of species is due to man being forgiving." (Vana. 29. 3-37) Forgiveness, as a manifestation of the spirit of charity, is a virtue of virtues. "Forgiveness is virtue; forgiveness is sacrifice; forgiveness is the Vedas. He, that knoweth this, is capable of forgiving everything." (Vana. 29. 38-47) "O sire, there is nothing more conducive to happiness, and nothing more proper for a man of power and energy as forgiveness at every place and at all times. He that is weak should forgive under all circumstances. He that is possessed of power should show forgiveness from motives of virtue. And he, to whom the success or failure of his objects is the same, is naturally forgiving." (Udyoga. 39. 59-60).

Forgiveness is truly inward; it has nothing to do with the possession of the capacity to harm others or not. However, if there is no power behind it, it is often taken for mere pusillanimity.

The virtue rises to its height when injuries, however grave, are allowed to pass into quiet oblivion, in spite of one's having the unmistakeable power to punish them. Under such circumstances, it becomes truly divine and disarms all thoughtless opposition. Its victories are the victories of love; its trophies are the trophies of higher morality. True forbearance, therefore, is not a weakness, but a power. " There is only one defect in forgiving persons, and not another; that defect is that people take a forgiving person to be weak. That defect, however, should not be taken into consideration, for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong. Forgivenees subdueth (all) in the world; what is there that forgiveness cannot achieve ? What can wicked person do unto him who carrieth the sabre of forgiveness in his hand ? Fire falling on a grassless ground is extinguished of itself." (Udyoga. 33. 55–59).

Here also the true attitude is the middle path, the Aristotelian mean, avoiding too much meekness on the one hand, and too much intolerance on the other. The following passage gives all the details as regards the application of the

general maxims. "Know, O child, these two truths with certainty, viz. that might is not always meritorious and forgiveness also is not always meritorious! He that forgiveth always suffereth many evils, and strangers and enemies always disregard him. No creature ever bendeth down unto him...Vile-souled servants also themselves appropriate his vehicles and clothes and ornaments and apparel and beds and seats and food and drink and other articles of use...O child, sons and servants and attendants and even strangers speak harsh words unto the man who always forgiveth. Persons, disregarding the man of ever forgiving temper, even desire his wife, and his wife also becometh ready to act as she willeth....Listen now to the demerits of those that are never forgiving. The man of wrath, who, surrounded by darkness, always inflicteth, by help of his own energy, various kinds of punishments on persons whether they deserve them or not, is necessarily separated from his friends. Such a man is hated by both relatives and strangers. Such a man, because he insulteh others, suffereth loss of wealth, and reapeth disregard, and sorrow, and hatred, and confusion, and enemies....He, that becometh forgiving at the

proper time, obtaineth happiness, both in this world and the other. I shall now indicate the occasions in detail of forgiveness. He that hath done thee a service, even if he is guilty of a great wrong unto thee, recollecting his former service, shouldst thou forgive that offender. Those also that have become offenders from ignorance and folly should be forgiven, for learning and wisdom are not always attainable by man. They, that, having offended thee knowingly, plead ignorance, should be punished, even if their offences be trivial. Such crooked men should never be pardoned. The first offence of every creature should be forgiven. The second offence, however, should be punished, even if it be trivial...Nothing can succeed that hath been undertaken without reference to place and time. Sometimes offenders should be forgiven from fear of the people. And it hath been said that on occasions besides these, might shall be put forth against transgressors." (Vana. 28. 6-35).

(2) PRIDE: HUMILITY.

Egotism in all its shapes and forms is an object of supreme moral aversion to a Hindu. An undue self-consciousness, naturally takes an

aggressive shape and is rooted in ill-will. It is a form of self-love, so narrowly conceived as to rule out all social love. It is, therefore, a symptom of diseased state of things. "Give up the people who are high and haughty to these men and to me, O Thunder-Wielder!" (Rg. VI. 19. 12.) "O Indra-Varuna, grant to the worshippers cheerfulness, void of pride." (Rg. Valkh. 11. 7.) "Give us not Indra, as a prey unto the scornful or the proud." (Rg. VIII. 2. 15.)

Pride is the result of a want of sense of proportion in one's appreciation of the things of this world. Hence there ensues intoxication to a person who takes a highly exaggerated view of some quality or attainment of his. "Pride of learning, of wealth, and of alliances,—these intoxicate men of little sense, while they that are wise always restrain it." (Udyoga. 34. 45.) "Intoxication of wealth is much more censurable than wine, for a man intoxicated with prosperity can never be brought to his senses unless he meeteth with a fall." (Udyoga. 34. 54.) True self-consciousness never commits itself to exaggeration of words or feelings; it is always accompanied with sobriety. Caesar truly said: "It is easier for me to punish you, than to say that I shall punish you." That

is the reason why really clever people prove their mettle by deeds, not by empty words. ब्रुवते हि फलेन साधवो न तु कंठेन निजोपयोगिताम् ।

Vanity brings in its train numerous other vices. "And at first the sinful Asuras were possessed with pride. And pride begat wrath. And from wrath arose every kind of evil propensity, and from the latter sprang shamelessness. And in consequence of shamelessness good behaviour disappeared from among them. And because they had become shameless and destitute of virtuous propensities and good conduct and virtuous vows, forgiveness and prosperity and morality forsook them in no time. And prosperity then, O king, sought the gods, while adversity sought the Asuras." (Vana. 92. 8–11.) "Mada (vanity) hath eighteen faults. They are ill-will towards others, throwing obstacles in the way of virtuous acts, detraction, falsehood in speech, lust, anger, dependence, speaking ill of others, finding out the faults of others for report, waste of wealth, quarrel, insolence, cruelty of living creatures, malice, ignorance, disregard of those that are worthy of regard, loss of the sense of right and wrong, and always seeking to injure others." (Udyoga. 45. 9–11.)

The practice of the highest virtues, and the possession of the highest attainments, becomes gnerally vitiated by an element of vanity in men. It is the weakness of the greatest souls, and is found in company with very noble qualities. But once conceit enters into a man's nature, it destroys the blissfulness of all the other virtues possessed by a man. The dominance of pride makes the most self-less and exalted act mean and selfish and thus takes away its virtuous character. "An Agnihotra performed from motives of pride, abstention from speech practised from similar motives, study, and sacrifice, from the same motives,—these four, of themselves innocent, become terrible when practised unduly." (Udyoga. 35. 56.) eYayati similarly falls from his position through conceit. He says: "O Indra, I do not, in ascetic austerities, behold my equal among men, the celestials, the Gandharvas, and the great Rishis. Indra said—O monarch, because thou disregardest those that are thy superiors, thy equals, and even thy inferiors, without, in fact, knowing their real merits, therefore, thy virtues have suffered a diminution and thou must fall from heaven." (Adi. 82, 2-3.)

Self-conceit issues, thus, in un-social acts and

words. It renders us incapable of doing justice to others. It makes ourselves the constant centre of all talk. Self-praise and slander of others are the two inevitable concomitants of a boisterous vanity. "O royal sage, this region can never be made eternal by vanity, or pride of strength, or malice, or deceitfulness! Never disregard those that are inferior or superior or those who occupy the middle station!" (Udyoga. 123. 15-17.) "That man, who, having acquired knowledge, regardeth himself as learned, and with his learning destroyeth the reputation of others, never attains to regions of indestructible felicity. That knowledge also doth not make its possessor competent to attain to Brahma. Study, taciturnity, worship before fire, and sacrifices, these four remove all fear. When, however, these are mixed with vanity, instead of removing, they cause fear. The wise should never exult on receiving honours; nor should they grieve at insults. For it is the wise alone that honour the wise; the wicked never act like the virtuous. I have given away so much, —I have studied so much, —I have observed these vows, such vanity is the root of fear." (Adi. 84. 22-27.) A wise and saintly person is, therefore, expected to wrap himself in complete obscurity.

"As a dog often times devoureth its own evacuations to its injury, so those Yogis devour their own vomiting, who procure their own livelihood by disclosing their preeminence. The wise know him for a Brahmin, who, living in the midst of kindred, wishes his religious practices to remain always unknown to them." (Udyoga. 42. 32-33.) A true saint is always eager to hear criticisms about himself and not praises. "The man who is pleased and not angry with hearing of his own defects, and who exerts to discover his weak points and abandons them when told by others, who after hearing his own merits remains the same and does not display vanity, who considers 'I am the mine of all defects – why attribute merits to me? Ignorance also is in me,' is superior to all. He is a Sadhu. The gods do not attain a portion of his sixteenth part." (S. N. III. 613-618.)

The Shukra-niti points out how each type of pride leads to certain special evils. "One should never be mad or vain with learning, valour, wealth, birth, or strength. The man who is proud of his learning does not care for the advice of the authorities......The man, who, proud of his valour, abandons the path followed

by the people, loses his life by rashly undertaking warfare, and though armed, by giving up the recognized military tactics. The man who is proud of his wealth does not know of his own infamy. So also the man who is proud of his distinction looks upon the whole world as a piece of straw." (S. N. III._172-186).

As has been said already, the head and front of offending of pride lies in the incapacity which it creates in us of giving the other people their due. All expressions of contempt of others are to be deprecated. "One should never address an enminent person familiarly (by using the word Twam – thou). To address such a person as *Twam* and to slay him are equal." (Anu. 268. 32). "One should not seek self-elevation by depreciating others. Indeed, one should, by one's merits alone, seek distinction over persons that are distinguished but never over those that are inferior......One possessed of real wisdom and endued with real merits, acquires great fame by abstaining from speaking ill of others and from indulging in self-praise. Flowers shed their pure and sweet fragrance without trumpeting

forth their own excellence. Similarly, the effulgent sun scatters his splendour in the firmament in perfect silence. After the same manner, those men blaze in the world with celebrity, who by the aid of their intelligence, cast off these and similar other faults and who do not blaze forth their own virtues. The fool can never shine in the world by bruiting about his own praise. The man, however, of real merit and learning, obtains celebrity even if he be concealed in a pit." (Shanti. 293. 25-33.) One undesirable result of an undue development of self-consciousness is the breakdown of one's power of introspection. "Thou, O king, seest the faults of others, even though they be as small as a mustard seed. But seeing, thou noticest not thy own faults even though they be as large as the Bilwa fruit." (Adi. 79. 1.)

The proudest of us have our own limitations, weaknesses, and imperfections. An all-round perfection is not given to man. Hence a certain amount of humility in one's character is nothing but an acceptance of this fact. "One should remember that there is the animal which devours the devourer of whales. Raghava (a kind of animal) is the devourer of that even, and there

is the destroyer of Raghava." (S. N. III-447). "The illustrious Rama was equal unto Indra in prowess, and yet he had to range the forest renouncing all pleasures! Therefore should no one act unrighteously, saying – I am mighty." (Vana. 25. 10).

Humble behaviour has much to recommend it on the ground of expediency. Intractableness of nature is often the cause of our ruin. "The cow that is difficult to milk is greatly tormented; whereas that one which is easy to milk hath nothing to suffer. Anything that bendeth without being heated, is never heated; the wood that bendeth of itself is never bent with force. A wise man following this example humbleth himself before one stronger than himself; and he that bendeth down before a stronger person boweth down, in fact, unto Indra." (Udyoga. 34. 36-38) "Trees stand in one and the same place and are unyielding in respect of the spot where they stand. In consequence of this disposition of theirs to resist currents, they are obliged to leave the place of their growth. Canes, however, act differently. The cane beholding the advancing current, bends to it. After the current has passed away, the cane

resumes its former posture. The cane knows the virtues of time and opportunity. It is docile and obedient. It is yielding without being stiff." (Shanti. 113. 8-11).

The Gita attacks the last and most ultimate type of vanity in us. It is the presence of self-consciousness within us, which is called Ahankara. Ego is not the centre of things. This consciousness that I am doing this or that, is fundamentally vicious. It is the root of most of our narrow virtues and vices. The abandonment of this egoism is the first condition for entrance into higher, spiritual life. The आधिभौतिक I within us must be supplanted by the आध्यात्मिक I. A man is not to act as a resident here and now, but as a spectator of all time and existence, as a citizen of the kingdom of God. He is not an isolated, atomic individuality, pitted against other rival individualities. There is no *I* as opposed to *You*; there is the intellectual and emotional submergence of the narrower I at each step of progress in a breader I, until there remains one I, call it what we will. Pride, in this sense, is defined as "a consciousness of one's being himself an actor or sufferer in life." (Vana. 314. 58) "Egoism (अस्मिता) is defined as the

identification of the power that sees with the power of seeing." (Yoga-sutras. II. 6) An exalted, spiritual self-consciousness, however, survives this last surrender, which views things broadly, inclusively, comprehensively *sub specie eternitatis.*

(3) CHEERFULNESS : GRIEF.

Such weaknesses as fear and grief merely lead to depression. The Upanishads clearly say that "Knowing that Brahman is joy, a wise man does not fear anything." "He who knows his self overcomes all grief." A true philosophy of life enables a man to view existence and its incidents in a true perspective. Temporary sorrows therefore lose their burning sting in such a man. "Sorrow can never touch the man that is possessed of intelligence, that has acquired wisdom, that is mindful of listening to the instructions of his betters, that is destitute of envy, and that has self-restraint." (Shanti. 173. 43.) Nothing flourishes in an atmosphere of depression; it kills a man, body, and soul. "Sorrow killeth beauty, sorrow killeth strength, sorrow killeth the understanding, and sorrow bringeth disease. Grief instead of helping acquisition of

its object, drieth up the body, and maketh one's foes glad. Men repeatedly die and are reborn; repeatedly wither and grow......Happiness and misery, plenty and want, gain and loss, life and death are shared by all in due order. Therefore, he that is self-controlled, should neither joy nor repine." (Udyoga. 36. 44–45). Krishna says: " Do not give way to womanliness. It is a weakness of the soul. Cast it off and rise. " (Bg. II). It is a characteristic of a truly self-poised soul to offer the same front to prosperity and adversity. संपत्तौ च विपत्तौ च महतामेकरूपता । The royal swan plunges into white as well as dark waters ; but its whiteness does not increase nor diminish. (quoted in Kavya–Prakash)

(4) GRATITUDE.

It is the mark of a magnanimous soul to have lively remembrance only of services rendered to oneself and to be oblivious of all evil acts or words one receives. " They that are good, they that are distinguished above the common level,.. remember not the wrongs done to them but only the benefits they have received. " (Ashram. 13. 2) " He, indeed, is a man upon whom good offices are never lost. The measure

of his requital becometh greater than the measure of the services he receiveth." (Adi. 176. 17–18) "Whence can an ungrateful person derive fame? Where is his place? Whence can he have happiness?...He that injureth a friend sinks into terrible and everlasting hell. Every one should be grateful, and every one should seek to benefit his friends. Every thing may be obtained from a friend. Honours may be obtained from friends. In consequence of friends, one may enjoy various objects of enjoyment. Through the exertions of friends, one may escape from various dangers and distresses. He that is wise would honour his friends with his best attention." (Shanti. 172. 17–24). "The very birds of prey abstain from touching the dead bodies of those who, having been served and benefited by friends, show ingratitude to the latter." (Udyoga. 36. 42). Ingratitude is regarded as the vilest of sins; because it is a symptom of a highly selfish and treacherous state of mind. "For one that slays a Brahmin, for one that drinketh alcohol, for one that steals, for one that has fallen away from a vow, there is expiation, O king. But there is no expiation for an ungrateful person! That cruel and vile

man who injures a friend and becomes ungrateful is not eaten by the very cannibals, nor by the worms that feed on carrion." (Shanti. 171. 25–27).

(5) AMBITION : MODESTY.

Hindus valued highly the importance of the social self of man; and from that point of view, they considered pure glory as a legitimate object of ambition to every man. The sentiment as regards fame was quite a healthy one amongst the heroes of the Rig-veda. "Bestow upon us splendid fame and riches." (Rg. VII. 25. 3). "Give us trimmed grass and fame among the living." (Rg. VII. 46-4). Immortality which a person receives through his surviving reputation was highly prized. "For glory is he born, he (Soma) hath come forth to glory, he giveth life and glory to the singers. They, clothed in glory, have become immortal." (Rg. IX. 94. 4.) The Upanishads recognise लोकैषणा (desire for fame) as one of the powerful springs of action.

Pure renown is never considered idle; it is not a mere vanity of the world. Even the very highest saints are not above its influence. Hindu view is powerfully expressed in such lines as these : संभावितस्य चाकीर्तिर्मरणादतिरिच्यते । अथ मरणमवश्यमेव

जन्तोः किमिति मुधा मलिनं यशः कुरुध्वे । Death is considered infinitely superior to disgrace. That is why Rama gives up Sita; that is why a king in the Raghuvansha is ready to give up his life, to save his reputation. Good name is indeed a precious jewel of our souls. " The report of virtuous deeds spreadeth on the Earth and ascendeth to heaven. As long as that report lasts so long is the doer said to be in heaven. The man whose evil deeds are bruited about, is said to fall down and live, as long as that evil report lasts, in the lower regions. Therefore, should a man be virtuous in his acts if he is to gain Heaven. " (Vana. 202, 13-15) Karna expresses the voice of all heroes when he says: " For persons like us, it is not fit to save life by a blameworthy act. On the contrary, it is even proper for us to meet death with the approbation of the world and under circumstances bringing fame...Fame keepeth people alive in this world even like a mother, while infamy killeth men even though they may move about with bodies undestroyed. That fame is the life of men is evidenced by this ancient Shloka sung by the Creator Himself, – in the next world it is fame that is the chief support of a person, while in this world

pure fame lengthens life. " (Vana. 301. 28-34) A high sense of honour is a mark of a high-minded man. " Men of the lower orders are afraid of injury to their lives; those of middle classes, of death; and good men of insult." (Udyoga. 34. 53.) " Hostilities such as these do go on. But the honour of the family is never suffered to be interfered with. If any stranger seeketh to insult the honour of a family, they that are good never tolerate such insult coming from the stranger." (Vana· 244. 203).

Tennyson says : Better fifty years of Europe than a cycle in Cathay. Scott also proclaims to all the sensual world that one crowded hour of glorious life is worth an age without a name. The Mahabharata echoes the same sentiment : मुहूर्तमपि ज्वलितं श्रेयः न तु धूमायितं चिरं । " It is better that a king should blaze up for a moment like a charcoal of ebony wood than that he should smoulder and smoke like chaff for many years. " (Shanti. 140. 19) However, the value of ambition lies in its enabling us to scorn delights and live laborious days. " Behold, Indra, even though he hath obtained the sovereignty of the celestials, both yet, for fame alone, perform sacrifices...All royal sages and Brahmins posse-

ssed of ascetic wealth have achieved, for fame alone, the most difficult of ascetic feats." (Adi. 133. 11-12).

It is clearly recognised that a desire for pure glory should not be confounded with a vulgar love for notoriety. True honour lives only in the estimation of the worthy. Appreciation at the hands of fools is worth nothing. The Greek orator, when he was applauded by his people, at once exclaimed: "Have I said anything foolish?" It is Bhavabhuti's idea to appeal from the ignorant many to the wise few. "That man who is highly spoken of by swindlers, mimes and women of ill fame, is more dead than alive." (Udyoga. 38, 45.) "He should never regard himself as honoured by others. One should not, therefore, grieve when one is not honoured by others. People act according to their nature just as they open and shut their eyelids; and it is only the learned that pay respect to others. They, again, in this world, that are foolish, apt to sin, and adept in deceit, never pay respect to those that are candidates for esteem, while the other world is for those that are devoted to asceticism." (Udyoga. 42. 38-42.)

A feeling of modesty implies a general respect

for the customs, traditions, sentiments of the mass-mind. It is an instinctive regard for the ethos of a country. It generally keeps people on the right track. "He that hath shame hath an aversion from sin, and his prosperity also increaseth; and he that hath prosperity truly becometh a man.......He that is without shame is neither man nor woman. He is incapable of earning religious merit; and is like a Shudra. He that hath shame gratifieth the gods, the Pitris, and even his own self; and by this he obtaineth emancipation, which, indeed, is the highest aim of all righteous persons." (Udyoga. 71. 44-47.)

(6) CONTENTMENT.

The one essential thing to be borne in mind here is that discontent is held up as a virtue for the classes other than Brahmins, while contentment is quite suited to the quietistic life of the Brahmins. "The discontented Brahmins perish; so also the contented kings." "Little streams are filled with only a small quantity of water. The palms of a mouse are filled with only a small quantity. A coward is soon gratified with acquisitions that are small." (Udyoga. 733, 9.) "Never occupy the intermediate, the low, or the

lowest station! Blaze up! It is better to blaze up for a moment than to smoke for ever and ever!" (Udyoga. 133. 13-15.)

It is clearly perceived that divine discontent is the first condition of all progress not only in worldly matters, but in the spiritual life as well. यो वै भूमा तत्सुखं। नाल्पे सुखमस्ति। The infinite alone can make us happy; there is no happiness in the finite. A distinction is drawn between things *regarding which contentment is the most desirable* attitude; and pursuits regarding which discontent is the best thing. A person should be supremely contented with regard to one's own wife, dinner, and wealth; but as regard penances, efforts, and studies an endless progress alone can be the ideal. (Panchatantra.)

The general attitude towards worldly wealth and ambition is that of disinterestedness. The oriental view is that a true philosopher should have as few wants as possible. The Hindus never *confounded civilization with the multiplication of wants.* "Whatever of paddy and wheat and gold and animals and women there are on earth, even the whole of these is not sufficient for one man. Thinking of this, one should cultivate contentment!" (Drona. 63. 11.) Desire for the perish-

able commodities of the world is the root of all miseries; hence the centre of gravity of man's ambition should be shifted from this world and its vanities to the everlasting riches of the spirit. "And so should affection for one's own person be extinguished by knowledge. Like the lotus-leaf that is never drenched by water, the souls of men capable of distinguishing between the ephemeral and the everlasting... ...can never be moved by affection. The man that is influenced by affection is tortured by desire; and from the desire that springeth up in his heart, his thirst for worldly possessions increaseth. Verily, this thirst is sinful and is regarded as the source of all anxieties." (Vana. 2, 46–50.)

(7) Temperance.

One of the peculiarities of ancient Hindu thought was the enormous importance it attached to such matters as eating and drinking. All the intellectual apparatus was believed to be a transformation of food. The Gita says: अन्नाद्भवन्ति भूतानि ! All beings are born out of food. The Upanishads say: अन्नमयं हि सौम्य मनः । "Mind is the outcome of food." (Ch. VI. 5. 4). The Gita traces the dependence of the qualities which

a man possesses upon the type of food he eats. "The foods that augment vitality, energy, vigour, health, joy and cheerfulness, that are delicious, bland, substantial and agreeable are dear to the pure. The passionate desire foods that are bitter, sour, saline, over-hot, pungent, dry and burning and which produce pain, grief, and sickness. That which is stale and flat, putrified and corrupt, leavings also and unclean, is the food dear to the dark." (Bg. XVII. 8-10). "When the food is pure, the whole nature becomes pure; when nature becomes pure, memory becomes firm; and when a man is in possession of a firm memory, all the bonds (which tie a man down to the world) become unloosed." (Ch. VIII. 26. 2).

Hence the importance of food in the eyes of Hindu writers is naturally very great. "In thee, O Food, is set the spirit of great gods, under thy flag brave deeds are done." (Rg. I. 187. 6). "From food is the origin of creatures. From food is the happiness and delight. Know that moral and material well-being depend upon food. The cure of disease or health also flows from food......Food is Earth, Food is Heaven, Food is the Firmament. Everything is rooted

in food. In the absence of food, the five elements that constitute the physical organism cease to exist in a state of union. From the absence of food, the strength of even the strongest man is seen to fail. Dinners and marriages and sacrifices all cease in the absence of food. The very Vedas disappear when food there is none." (Anu. 98. 30-33). The Hindus of transcendental theories fully realised the saying of Emerson that the whole effort of civilization is directed to put something between the two mandibles. सर्वारम्भाः तण्डुलप्रस्थमूलाः ।

Elaborate regulations are laid down in order to ensure purity in the articles of food. Much depends upon the character of the person from whom food is taken. "Food given by a king robs its (partakers) of his spirit and energy; that given by a Shudra robs the Brahma energy (of its partaker); food given by a goldsmith impairs the vitality; and that offered by a cobbler destroys the good name." (M. IV. 218). Food from all unclean and immoral persons, from professional actors, mechanics, physicians, and such other persons is to be boycotted. (M. IV. 223). Certain articles of food such as garlic or onion are to be avoided by the highest castes.

(M. V. 5–10) Temperance in matters of eating is insisted on. " Over-eating brings on ill-health, shortens the duration of life, proves hostile to acts which lead to heaven. It is sinful and condemned by men. Hence let a man avoid over-eating. " (M. II. 57) " He that eateth sparingly winneth these *viz.* health, long life, and ease, his progeny also becometh healthy. " (*Udyoga*. 37. 34).

The soma-drinking was highly lauded in the Vedas. But the use of Sura was not altogether approved. (Rg. I. 116. 7. X. 131. 4. 5. S. Br. XII. 7. 3. 8. Rg. VII. 86. 6. VIII. 2. 12) " The Soma is truth, prosperity, light; and the Sura untruth, misery, darkness. " (S. Br. V. 1. 2. 10). Sura involves men in quarrels. (Rg. VIII. 2. 12) It was classed with dicing and meat as an evil. (Av. XIV. 1, 35, 36. Rg. VII. 86, 6) In the age of the Ramayana, drinking was not unusual. " Let wine-drinkers drink wine; the hungry eat Payasha, and those who are inclined to it eat clean meat. " (R. II. 91. 52). Its excess was deprecated. " For the attainment of piety and wealth, drinking is not a proper course. It is by drinking that people lose piety, wealth, and objects of desire. " (R. IV. 33.

46-47).

In fact, two traditions are seen to exist side by side, one allowing the use of wine, the other classing it as a serious sin. Manu says: " No sin is attached to wenching, flesh-eating, or wine drinking; these are the natural propulsions of man; but abstinence bears greater fruits. " (M. V. 56) Shukraniti says: " Of the man who drinks wine excessively intelligence disappears. Wine drunk according to some measure, increases the talent, clears the intelligence, augments patience, and makes the mind steadfast; but otherwise it is ruinous. " (S. N. I. 229. 31). The same is the view of Garuda Purana. " If taken in moderation it leads to salvation, otherwise to damnation. Wine gives strength, stimulates the natural faculties, prolongs life. If one drinks wine keeping these facts in mind, he drinks beauty, he drinks nectar." (Garuda-Purana I. Ch. 160). The Mahabharata records a story which shows that at one time wine-drinking became unpopular, and the sages interdicted its use. The learned Shukra saw the state of unconsciousness which comes over a man under the influence of drink, and said : " Thau wretched Brahmin, who from this day, unable to

resist the temptation, will drink wine, shall be regarded to have lost his virtue, shall be reckoned to have committed the sin of slaying a Brahmin, shall be hated both in this world and the next world. I set this limit to the conduct and dignity of Brahmins everywhere." (Adi. 70. 70. 73). In the Chhandogya Upanishad drinking is considered a heinous sin. "The stealer of gold, the drinker of spirits, the violater of the bed of his teacher, the killer of a pious man, are the four who fall, and the fifth who associates with them." (Chh. V. X. 9). Manu says that wine must be renounced because it disables a man from seeing right or wrong, and because it is a refuse matter. (M. XI. 97. 94). To get rid of its sin, one must die after drinking hot liquids. (Yaj. III. 253). Even its scent is to be avoided. (Shanti. 163. 78-79) A wife may be superseded if she is given to wine-drinking. (Yaj. I. 73).

Hindu ethics always differentiated morality of the average man from morality of the superman. The Markandeya Puran mentions the instance of a sage who took to wine-drinking and such other practices in order to maintain his solitude; and he was not affected by the sin

"Nor did that foremost of the Yogis commit any fault, although he drank Varuni like air in the habitation of a Chandala." (Mk. P. XVII)

"The Brahmin possessed of learning, becomes the subjugator of the food that he eats. Having eaten it, he begets other food. The ignorant man who eats the food offered to him, loses the right to the children he begets, for the latter become his whose food has enabled the progenitor to beget them. Even this is the subtle fault attached to persons eating other people's food, when they have not the puissance to conquer that food." (Anu. 183. 14-15).

XXI. Sannyasa.

(1)

An elaborate development of the idea of renunciation is a peculiar feature of the Hindu ideal of life. The Hindu view fully emphasises the claims of the present life in any rounded scheme of ethics. But human life remains very much dwarfed and stunted, if it is pinned down absolutely to the here and the now. Reality of time, space, and circumstance is relative only: man essentially transcends these limitations and takes a wider view of existence in which he becomes a spectator of all time and existence. The institution of Sannyasa is the expression of this transcendental view of life: it is the triumph of the claims of the eternity over the claims of the present world.

It is with great difficulty that a man evolves an independent existence unfettered by the worries of the world. 'To get and beget' is the law of life. But a higher morality asks man to enjoy by renunciation, to receive pleasure by transcending it. तेन त्यक्तेन भुंजीथा: । This movement of

self is not a movement of contraction, but of expansion. It is not self-extinction, but self-realization which is the ideal dominating a Sannyasin. In the first stages of life, a man remains very much handicapped: the tyranny of time, space, and circumstance hangs heavy upon him at every step. Worldly proprieties or conventions smother his higher tendencies. He has to remain largely pinned down to the earth: he can seldom soar aloft. Compromise is the very stuff of worldly career; the triumph of pure principle is rare. Accommodation to world at every turn is considered the height of wisdom. Man is often obliged to give to family what may be meant for all mankind. This constant surrender of honour, of the higher principles necessitated by the very situation itself, makes the life of a man practical but intensifies its narrow exclusiveness. The soul is never free to do justice to the inner treasures of itself. Its higher tendencies which make a call upon in the name of justice or humanity have to be silenced: and the reign of expediency which supervenes renders man dwarfish and stunted.

Hindu view always allowed exceptional natures who have in them supreme strength of will or

power of love to discard at once the ties of the world and to enter the final stage of life. Gautama Buddha, Shukadevaji, Shri Shankaracharya were born Sannyasins: they could, therefore, with ease shake off the petty tyranny of the world. यदहरेः विरजेत् तदहरेः प्रव्रजेत्। – The very moment one inwardly rises superior to the world, he is free to move out as a Fakir. This law was meant for exceptionally powerful natures. Again, there was the institution of lifelong Brahmacharya (नैष्ठिकब्रह्मचर्य) for those who feel an irresistible call to devote their entire lives to the intellectual pursuits. But for ordinary men there were limits to their worldly ambitions. Old men in their very dotage concentrating their powers on worldly objects are not very attractive figures in society. Every man was asked to cry halt to his earthly ambitions at an advanced period of his life. Princes and paupers alike were to come out at sixty or seventy, on the noble mission of leading a life of perfect harmlessness, pure love. But not till all the worldly debts were fulfilled. A premature attempt to get at the Absolute by a short cut was held highly dangerous. "Having studied the Vedas according to the rules of virtue, and performed the religious

sacrifices to the best of his ability, let him turn his thought to self-emancipation. For seeking the emancipation of self, without having studied the Vedas, and procreated children and performed the sacrifices, a Brahmin shall obtain a very degraded status in the next world." (M. VI. 36-37).

A Sannyasin is often the most picturesque figure in Hindu society, because he is largely free from the relativity of the ethics of the man of the world. He knows no law except that of love: he knows no limits to his goodwill except those of his vision. He is not a member of any family, not a constituent of any caste, nor a citizen of any commonwealth, but a member of that great brotherhood of the noble living and the noble dead, and a citizen of the kingdom of God. He does not belong to the East or the West; he transcends all geographical, all historical, all ethnological barriers. Even evil he conquers by good: hatred he conquers by love; he disarms opposition by his friendship. A wonderful being is he above pleasure and pain, above respect and insult, above good and evil, above attraction and aversion, above all party ties, provincial egotisms, racial jealousies. "Those Brahmins, who, declaring

protection to all creatures, leave their homes and take to asceticism attain the effulgent regions. The soul of a Brahmin gives no cause of terror to any creature, nor is frightened by any creature in return......Life or death he must not court; like a servant waiting for the receipt of his salary, he must bide the time of death. Every step that he takes should be sanctioned by his sight; he should drink water purified by filtration, speak the speech the truth of which has been guaranteed, and do whatever his conscience would approve of. Dispassionately he must bear with his revilers, nor offer affront to any one; let him not create any enmity whatsoever. ......Universal compassion, abstention from injury to all creatures, control of the senses, institution of religious rites enjoined in the Vedas, and practice of austere penances are the factors by which one can realise the supreme Self in life." (M. VI. 39–75.)

Renunciation, however, does not mean renunciation of all activity. It means renunciation of our egoism, our narrow partialities and narrow aversions. Life of activity is central in a well-regulated life: but this activity is lifted to a higher plane, its character altogether altered. Even

a Sannyasin has to do the work allotted to him by his own situation; he is not to aimlessly wander over the surface of the whole globe. स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः। The poet-Sannyasin may write immortal verse: the artist-Sannyasin may put his soul in various forms of fine art; the politician-Sannyasin may try to elevate the status of his country. But behind this outward diversity there lies a profound unity in these. Every act—every Karma has a twofold aspect: the outer and the inner. Its objective aspect varies with men; its subjective aspect should remain the same. The individual self may speak through the former; but the cosmic self should speak through the latter. These two moments of every activity are perfectly compatible with each other. A life without activity is no life: it is death. Activity without one's interest in it is also a psychological impossibility. Interest must also relate to self: it cannot relate to anything else. Man is and must remain the measure of things. The Upnishads say: Everything is dear for the sake of Atman; nothing is dear for its own sake. Then how is it possible to transcend this fundamental fact of our being? Man cannot transcend a life of activity as long as he lives. " न हि कश्चित्क्षणमपि जातु

निष्ट्यकर्मकृत्." (Bg. III. 5.) Manu repeats the line of argument of the Upanishadic seers when he says: "No action is found, in this world, of a man without desire. Whatever act a person does is but the effort of his desire." (M. II. 4.) But all purposes or interests or desires have an inevitable ultimate reference to self. Shankara proves this too clearly in the introduction to his Bhashya on the Sutras. Hence the only point upon which the idea of Sannyasa can be brought to bear is this idea of self. The whole teaching of Gita is concentrated on this point. Its fundamental question is: what should be the consciousness behind our actions? The problem is not whether Pravritti or Nivritti should be the goal of life. Pravritti is absolutely inevitable; activity is the very law of our being. The question therefore relates to the psychology of our truly moral actions. No outward difference exists between an animal, an uncultured man, and a Tyagi. All these must act, and act with ultimate reference to their own selves. The fundamental criterion of a regenerate man lies in the standpoint of his actions, the basis of his moral life. The whole science of ethics ultimately turns upon the interpretation of

self. Self means in a Sannyasin not Ahankara, not the empirical I, but God-Atman, the pure ego or adhyatmik I. Islam asks men to act for the sake of Allah. Christianity does the same; Buddhism asks us to renounce our false individualities; but Hinduism alone takes the bold step of identifying the self within and the self without, the Jivatman and Paramatman, the individual self and the cosmic self. Hence while each of these great faiths is right in its emphasis on love of man and love of God as the supreme basis of all life: only Hinduism enables us to see the irrefutable logic behind this attitude and enables us to see in God not an external agency, not a tertium quid, but the central presence abiding at the heart of all agitation. A man who realises this in words, deeds, and thoughts begins to move in an altogether different plane; his hands may be always at work; but his heart is always in God. Such is true Sannyasa: and when so understood it becomes the highest gospel ever preached to humanity.

(2)

Renunciation is said to be the characteristic attitude of the East. Hindu thought preaches certain indifference to the pleasures and pains of

our life. All desire is radically vicious; it grows upon what it feeds. " Truly, one's appetites are never satiated with enjoyment. On the other hand, like sacrificial butter poured into the fire, they flame up with indulgence. Even if one enjoyed the whole Earth with its wealth, diamonds, and gold, animals and women, one may not yet be satiated. " (Adi. 69. 53-56) True renunciation, therefore, does not mean the adoption of the outward garb of a Sadhu, but the casting off of all attachment to earthly objects. " If men leading domestic mode of life be endued with self-control, they become the equals of Sannyasins. If, on the other hand, Sannyasins be endued with desire and aversion, and spouses, and honour, and pride, and affection, they become the equals of men, leading domestic modes of life. The wearing of brown clothes, shaving of the head, bearing of the triple stick, and the Kamandalu, – these are the outward signs of one's modes of life. These have no value in aiding one to the attainment of Emancipation......*Emancipation does not exist in poverty,* nor is bondage to be found in affluence. One attains to Emancipation through knowledge alone, whether one is indigent or affluent. "

(Shanti. 325. 42–52) " The word mama (mine) consisting of two letters, is Death's self; while the opposite word na-mama (not mine), consisting of three letters is eternal Brahma." (Shanti. 13. 1–4).

When once this fundamental condition is assured, a life of formal renunciation, too, becomes a veritable means to spiritual peace. It *is said that things are often in the saddle and* ride mankind. Renunciation assures us immunity from this tyranny of things. " I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and seemed to possess greater merits. Between poverty and sovereignty there is this great distinction, viz. that the sovereign, possessed of affluence, is always agitated by anxiety and seemed to be within the very jaws of death. As regards, however, the poor man, who in consequence of the divestment of all wealth has freed himself from hopes, and emancipated himself, neither fire, nor foe, nor death, nor robbers, can get the better of him. The very gods applaud such a man who wanders about according to his will, who lies down on the bare ground with his arm for a pillow, and who is possessed of tranqui-

lity....Without renunciation one can never attain to happiness. Without renunciation one can not obtain what is for one's highest good. Without renunciation one can never sleep at ease." (Shanti. 175. 7-22).

A life of renunciation outward as well as inward belongs only to the last stage of a man's life. It is the consummation of an existence. A life of such severe discipline cannot be compulsory for all types of men. Only the Brahmana must resort to it. (Shanti. 62. 23). And if it is resorted to at all, it should be done after doing one's duty fully. "Having studied the Vedas duly and the treatises on the duties of kings, having begotten children, and performed other acts of a like nature, having quaffed the Soma, and ruled over and protected all his subjects righteously, having performed the Rajasuya, the horse-sacrifice, and other great sacrifices, having invited the learned Brahmans for reciting the Scriptures, and made presents unto them according to their deserts, having obtained victories, small or great in battle, having placed on his throne, the son of his own loins, or some Kshatriya of good birth, for the protection of his subjects......the Kshatriya, who, in old age,

desires another mode of life, may, O king, adopt it." (Shanti. 62. 16-21).

Self-control is absolutely essential to a life in which spiritual interests are predominant over worldly impulses. It is the first important step in the journey towards heaven. The Indian thinker, like Plato, compares the senses to horses, and wind to a charioteer; and realises that what is required is the discipline of these horses not their annihilation. "Heaven and hell are both dependent on our senses. When subdued, they lead to heaven; when indulged in they lead to perdition. This subjugation of the senses is the highest means of attaining spiritual light. Our senses are at the root of our spiritual advancement, as also at the root of our spiritual degradation. The self-restrained man, who acquires mastery over the six senses, inherent in our nature, is never tainted with sin, and consequently evil has no power over him. Man's corporeal self has been compared to a chariot, his soul to a charioteer, and his senses to horses. A dexterous man drives about without confusion, like a quiet charioteer, with well-broken horses." (Vana. 215. 19-27).

The definition of self-restraint is very compre-

hensive, as it includes, directly and indirectly, most moral qualities. " It has been said that in all the four modes of life, self-restraint is the best of vows..... Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness, modesty, steadiness of speech, benevolence, freedom from malice, – the union of all these is self-restraint. It also consists of veneration for the preceptors and universal compassion. The self-restrained man avoids both adulation and slander. Depravity, infamy, false speech, lust, covetousness, pride, arrogance, self-glorification, fear, envy, and disrespect, are all avoided by the self-restrained man. He never incurs obloquy. He is free from envy. He is never gratified with small acquisitions. He is even like the ocean which can never be filled. The man of self-restraint is never bound by the attachments that arise from earthly connections like to those involved in sentiments like these, – I am thine. ......There is only one fault in self-control. A person who has self-control is regarded by men as weak and imbecile. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds. What need

has a man of self-control for a forest? Similarly, of what use is the forest to him who has no self-control? That is a forest where the man of self-control dwells, and that is even a sacred asylum." (Shanti. 158. 6-36).

Self-control only means that the highest and deepest principle within us should govern all the other principles of our nature. It is the first essential condition to a life of discipline and organization. " Speech and mind are to be subdued by the Understanding, which in its turn, is to be kept under control by the eye of knowledge. " (Shanti. 280. 12) Self-control is the triumph of reason within us. " That man, who abandoning Virtue and Wealth, pursues only Pleasure, reaps as the consequence of such conduct the destruction of his intelligence. The destruction of intelligence is followed by heedlessness that is at once destructive of virtue and wealth." (Shanti. 123. 15-16).

Self-control, as Tennyson says, leads along with self-reverence and self-knowledge to sovereign power. All disciplined, organised life implies its possession. It is, therefore, absolutely necessary not only for spiritual peace, but worldly success as well. " He that hath his soul

under control, and is endued with great indulgence, can rule a kingdom! Lust and wrath wean away a man from his possessions and enjoyments. Conquering these foes first, a king bringeth the earth under his subjection! Sovereignty over men is a great thing. Those that are of wicked souls may easily desire to win a kingdom, but they are not competent to retain a kingdom...... One that seeketh to conquer his counsellors without conquering his own self is soon vanquished himself, and is ruined." (Udyoga. 129. 23.-33).

The value of penances is specially recognized by the Hindu faith. "They, that are possessed of knowledge, say that everything has penance for its root. The puissant Creator created all this universe with the aid of penances. Whatever things there are that are apparently unattainable, are sure to be won by the aid of penance. Without doubt, the Rishis obtained their six-fold divine attributes through penances. A person that drinks alcoholic liquors, one that appropriates the possession of others without their consent, one guilty of fœticide, one that violates one's preceptor's bed, are all cleansed by penances properly practised .....It was through penances

that the gods acquired their superiority." (Shanti. 159. 1-13).

There is the right type of penance, and there is the wrong kind of it. The Gita brings out the characteristics of both. "The men who perform severe austerities unenjoined by the scriptures, wedded to vanity and egoism, impelled by the forces of their desires and passions; Unintelligent, tormenting the aggregated elements forming the body, and Me also, seated in the inner body, know these domoniacal in their resolve." (Bg. XVII. 5-6) Penances undertaken with a view to torture oneself or others are of the lowest type; those undertaken *for ostentation are of the middle type; those* inspired by faith and disinterestedness are of the highest type. (Bg. XVII. 17-18) The test of a true penance is given: "The objects of sense, but not the relish for them, turn away from an abstemious dweller in the body; and even relish turneth away from him after the Supreme is seen." (Bg. II. 59) There are three types of penances. "Worship given to gods, to twice-born, to the teachers, and to the wise, purity, straightforwardness, continence, and harmlessness, are called the

austerity of the body. Speech causing no annoyance, truthful, pleasant and beneficial, the practice of the study of the scriptures, are called the austerity of the speech. Mental tranquillity, equilibrium, silence, self-control, purity of nature–this is called the austerity of the mind." (Bg. XVII. 14-16) The essence of all true mortification lies in the heart. " Abstention from injury, truthfulness of speech, benevolence, compassion,–these are regarded as penances by the wise, and not the emaciation of the body... All kinds of crookedness mean death, and all kinds of sincerity are called Brahma. " (Shanti. 79. 18).

XXII. Fate and Free Will.

(1)

A very early recognition of a Power other than ourselves over us is met with in the ancient Sanskrit literature. The gods control our very thoughts and hence govern our actions. " For over every thought thou (Agni) art the ruler; thou furtherest even the wisdom of the pious. " (Rg. IV. 6. 1) " Assist our holy thoughts, wake up our spirit. " (Rg. IV. 50. 1) " For ye are they who guard aright our bodies, ye are the rulers of our speech and vigour." (Rg. VI. 51. 6) The gods send good thoughts to those who prosper and evil thoughts to those whom they set apart for destruction. " The gods do not protect men, taking up clubs in their hands after the manner of herdsmen. Unto them, however. they wish to protect, they grant intelligence. There is no doubt that one's objects meet with success in proportion to the attention he directs to righteousness and morality." (Udyoga. 35. 52) In the Atharva-veda, all

causal power is attributed to Kala or Time or Destiny. (XIX. 53-54). The all-powerful nature of Time is also brought out in the following passage: "Existence and non-existence, pleasure and pain, all have Time for their root. Time createth all things, and Time destroyeth all creatures. It is Time that burneth creatures and it is Time that extinguisheth fire. All states, the good and the evil, in the three worlds are caused by Time. Time cutteth short all things and createth them anew. Time alone is awake when all things are asleep; indeed Time is incapable of being overcome." (Adi. I. 271-275).

A general recognition indeed is made of both the elements – the element of human effort, and of predestination. The sense of the over-powering necessity making helpless creatures of us all, now and then breaks out. Rama, in reply to Bharata's insistence on his restoration, says that he is not the master of his wishes. All are driven hither and thither by destiny. Every collection is doomed to decay, every raised thing to fall, every union to separation, and every life to death. (R. II. 105. 15-17). Again, when he comes to know of Kaikeyi's boon,

securing his banishment, he says that it was due to fate. Kaikeyi's nature was good; she could never mean harshness unless it was fate which guided her. The incomprehensible element in the situation is fate, to whose power all must bow down. No man can fight with fate; only our former deeds can regulate its working. Our life, our death, our happiness and our misery, our fear and our anger, our loss and our gain, are all due to fate. Even saints of powerful capacities for enduring pain give up their penances and fall victims to lust and anger, under the operation of destiny. Hence this unthought of and accidental stroke is due to fate. It is to be remembered that fate is the lord of all. (R. II. 22. 15–24. 30) The operations of destiny are said to be as unavoidable as old age or death. (R. III. 64. 75) Sita takes her imprisonment quite philosophically as due to fate. In all states, in prosperity and in adversity, fate drags us like ropes. (R. V. 3) "Like some brilliant body falling before the eyes, Fate depriveth us of reason; and man, tied as it were with a cord, submitteth to the sway of Providence." (Sabha. 83. 18). This irresistible power of fate over all human affairs is one of the deep-

est convictions of Aryan consciousness. All beings from the most powerful to the feeble are alike subject to its sway.

This fatality does not work independently of God. There is nothing like a blind necessity over-ruling the human beings and turning and twisting their actions in any way it likes. No unconscious will, no blind chance governs our affairs in a mysterious way. The Hindu theology attributes ultimate agency to God. Fate is the name of the power which God wields over all beings, mortal and immortal. Man, however, is completely a creature of Fate or a mere agent of God. "There is one ordainer and no second; His control extends over the being that lies within the womb. Controlled by the great Ordainer, I go on as He sets me on, like water along a downward path. Knowing what is existence and what is emancipation, and understanding also that the latter is superior to the former, I do not, however, strive for attaining to it. Doing acts that tend towards the direction of virtue, and also those that tend towards the opposite direction, I go on as He sets me on. One gets those things that are ordained to be got. That which is to happen actually happens.

One has to reside repeatedly in such wombs in which one is placed by the ordainer. One has no choice in the matter." (Shanti. 233. 9-12) "The supreme Lord and Ordainer of all, ordaineth everything in respect of the weal and woe, the happiness and misery, of all creatures, even prior to their births, guided by the acts of each, which are even like a seed. O hero, as a wooden doll is made to move its limbs by the wire-puller, so are creatures made to work by the Lord of all.......Like a pearl on its string, or a bull held fast by the cord passing through its nose, or a tree fallen from the bank into the middle of the stream, every creature followeth the command of the Creator, because imbued with His spirit, and established in Him." (Vana. 30. 30-36) "The Lord dwelleth in the hearts of all beings, O Arjuna, by His illusive power, causing all beings to revolve, as though mounted on a potter's wheel." (Bg. XVIII. 61) Man's impotence is well brought out by the following verse quoted in the Panchdashi: "I know what is right, yet I do not do it; I know what is wrong, yet I do not abstain from it. I merely follow the inner promptings of some mysterious Deity, working in my heart."

(Panchadashi. 6. 176).

If the element of necessity-be it fate or be it the Deity within the heart – is very much emphasised here, it is but meet to point out that the power of Karma, of human agency is equally well emphasised. Effort is no negligible factor in the constitution of the universe. It is equally fundamental. Here and now we see the causal efficiency, the fruitfulness of deeds : " Some say that success in the world to come depends upon work. Some declare that work should be shunned and that salvation is attainable by knowledge. The Brahmins know this that though one may have a knowledge of eatable things, yet his hunger will not be appeased unless he actually eats. Those branches of knowledge that help the doing of work, bear fruit, but not the others; for the fruit of work is of ocular demonstration. A thirsty person drinks water, and by that act, his thirst is allayed. This result proceeds, no doubt, from work. Therein lies the efficacy of work. If any one thinks that something else is better than work, I deem him weak, and his words meaningless. In other words, it is by virtue of work that the gods flourish ; it is by work that wind blows. It is by virtue of

work that the sleepless Surya (the sun) rises everyday, and becomes the cause of day and night; and Soma passes through the months and the fortnights, and the combinations of constellations. Fire is kindled of itself, and burns by virtue of work, doing good to mankind. " (Udyoga. 29. 5-16).

Immediate success is not the uniform consequence of one's deeds ; but one's own effort is a factor of considerable importance in it. Out of nothing will come nothing. " In all acts, the attainment of success is always uncertain. People still act, so that they sometimes succeed and sometimes do not. They, however, that abstain from action, never obtain success. In the absence of exertion, there is but one result, viz , the absence of success. There are, however, two results in the case of exertion, viz., the acquisition of success, or its non-acquisition." (Udyoga. 35. 26-29.) Action is the law of our being and must be obeyed, whether it immediately promises results or not. " If a creature acteth not, its course of life is impossible. In the case of a creature, therefore, there must be action, and not inaction.......All the creatures in the world would be exterminated, if there were no action. If all acts bore no fruits,

creatures would never have multiplied. It is even seen that creatures sometimes perform acts that have no fruits, for without acts, the course of life itself would be impossible." (Vana. 32. 3-20)

There is nothing like pure chance in the government of human affairs. A belief in the power of Destiny to the exclusion of all other agencies renders man impotent in the midst of his career. It is, therefore, regarded justly as a sign of great unmanliness to invoke the power of fate when we have capacity to influence events by our actions. "Those persons in the world who believe in destiny and those again who believe in chance, are both the worst among men. Those only that believe in the efficiency of acts are laudable. He that lieth at ease, without activity, believing in destiny alone, is soon destroyed like an unburnt earthen pot in water. So also he that believeth in chance and sitteth inactive though capable of activity, liveth not long, for his life is one of weakness and helplessness. For all this, however, a person should act." (Vana. 32. 25-59.) "By devoted application, one acquires beauty, fortune, and riches of various kinds. Everything can be secured by exertion; but nothing can be gained through destiny alone, by a man that is

wanting in personal exertion. "Even He the adorable Vishnu, who created three worlds, with the Daityas and all the gods, even He is engaged in austere penances in the bosom of the deep. If one's Ka.ma bore no fruit, then all actions would become fruitless, and relying on Destiny men would become idlers." (Anu. 9. 13-31.)

It follows that both the elements are equally necessary in bringing about the final consummation. Success is the result of the co-operation of many causes. A combination of destiny and effort is sufficient to ensure success. "Destiny does not help the man that is steeped in spiritual ignorance and advice. Even as a fire of small proportions, when fanned by the wind, becomes of mighty power, so does destiny, when joined with individual exertion, increase greatly in power. As by the diminution of oil in the lamp its light is extinguished, so does the influence of destiny, by the abatement of one's acts." (Anu. 9. 41-46.) "Some (say that success originates) from divine grace; some, from nature; some, from time; and some from one's own efforts. But those, who are clever, desire fruits in the union of all these. As there can be no movement of a car with (only) one wheel, (even) so Daivam does not succeed

without effort." (Yaj. I. 350-351) Man can, to a great extent, control his own actions, although of the success of those actions, he cannot be sure. As is well put, it is for man to *deserve* success, not to *command* it. Success is the outcome of many circumstances, some of which are under his control, and some are beyond it. Man's efforts are one important factor in the final result, but not the only factor. "How can one know beforehand what the consequences will be? Having exerted thyself, thou wilt know what the fruit of thy exertions will be. The tiller tilleth the soil with the plough, and soweth the seeds thereon. He, then, sitteth silent, for the clouds (after that) are the causes that would help the seeds to grow into plants. If, however, the clouds favour him not, the tiller is absolved from all blame......Whether there be success or failure there should be no despair, for success in acts dependeth upon the union of many circumstances. If one important element is wanting, success doth not become commensurate with our work, or doth not come at all. If, however, no exertion is made, there can be no success. Nor is there anything to applaud in the absence of all exertion. The intelligent, aided by their full might, bring 'means,

place, time, auspicious rites, for the acquisition of prosperity. In fact, success in this world is said to depend upon acting according to time and circumstances." (Vana. 32. 3-20.)

The expressions indicating the might of Circumstance, point unmistakably to a powerful current of opinion making for a theory of pure necessarianism. But here we must remember some essential points. In the first place, the belief in fate is invoked only in those situations where effort is unrighteous or impossible. Under such circumstances, a conviction that events are being ordered by a power above us, in a mysterious but perfectly rational way, becomes of very great value in reconciling us to our situations, and soothing our souls. In situations where effort appears both just and possible, it is always to be made. Secondly, the power alluded to as fate is nothing but the power of our own deeds done in previous existences. This is the unknown factor in every situation; it is not pure chance or divine caprice. Necessity takes a more reasonable form of one's own deeds influencing the events from behind. Even in this life we feel that every act we do, every habit we form means for us so much loss of liberty.

It is the same with the deeds of our previous lives. " The success of a work lies in destiny and efforts; of them efforts of a pristine birth are manifested in destiny. " (Yaj. I. 349). Karman is of three kinds : Samchit; Prarabdha; and Kriyamana. The accumulated result of previous deeds is called Samchit; that portion of which has begun to take effect under the influence of which our present life shapes itself is known as Prarabdha; and this is another name for destiny or fate; those actions which we are doing form Kriyamana. We have lost all liberty with regard to the two former types of works; but as regards Kriyamana, it is not so. The idea of fate, therefore, in the Hindu faith, is not an inexplicable idea ; it does not stand for pure necessity or mere chance. Fate is the capital, while our present Karma is the income. If we merely centre our attention on enjoyment, our capital will be gradually lost. Fresh efforts are necessary to add to the capital of our good deeds. It is here that the usefulness of our own efforts, our Purushartha lies. We are governed by the past; but we can govern the future, because our present deeds will be crystallised into destiny.

(2)

The factor of the greatest importance in human life is Karma. The possibility of Karma is a special characteristic of the human beings. Moral life is a prerogative of man. Moral responsibility does not exist in the animal kingdom. It is all unmoral. It is only the civilised human beings who are capable of leading a moral life. They are conscious of a better and a worse; they are also capable of selecting the former and rejecting the latter. This capacity constitutes the special privilege of man, although it is his special danger also. Man can hope to rise or fear to fall. Karma or moral law governs the entire realm of existence. All beings are alike subject to its laws. " Indeed all creatures live according to the inspiration of their former life; even the Creator and the ordainer of the universe. " (Vana. 32. 3-20.)

All the lower creatures are entirely dependent as regards their birth and destiny on the law of Karma. Man also is subject to its laws; but it is his special glory to make that very law the instrument of his future rise. " Of all births, the status of humanity is preferable even if one has to become a Chandala. Indeed, O monarch, that

order of birth (viz. humanity) is the foremost, since by becoming a human being, one succeeds in rescuing one's self by meritorious acts." (Shanti. 303. 31-32.) Shankara says in the Viveka-chudamani that the birth in the kingdom of humanity is exceedingly difficult to obtain, still more difficult it is to be born as a male; then it is a further step to be born into the order of Brahmins; and lastly to be fired with thirst for emancipation is the most difficult of all acquisitions. Manu also fixes the hierarchy of beings on the principle of the capacity for moral life. "Of the created things the animate creatures, among these the intelligent ones are the highest; of the intelligent creatures men are the highest, and among men the Brahmins are the highest. Among Brahmins the erudite ones are the highest; among the erudite Brahmins, those who think it their duty to perform the Shastraic rites are the highest, among those, those who perform such rites are the highest, and among the performers of rites the knowers of Brahma are the highest." (M. I. 96-97.) All creatures are capable of activity; but man alone has the capacity of moral activity. He alone entertains the idea of good and thinks it desirable to shape his life under its influence.

"Every conscious creature should certainly act in this world. It is only the immobile, and not other creatures, that may live without acting. The calf, immediately after its birth, sucketh the mother's teat.......Amongst mobile creatures man differeth in this respect that he aspireth to affect his course of life in this and the other world by means of his acts." (Vana. 32. 3-20.) Man is distinguished to advantage not only from the lower animals, but also from gods. The land of gods is known as Bhoga-bhumi – the place of enjoyment; the earth is called Karma-bhumi – the theatre of moral life. (Adi. 64. 39.) Other creatures can enjoy and suffer; gods can *enjoy*; but man alone can *act*.

The law of Karma is inexorable in its operation. It is the application of the category of causality to the moral sphere. The whole moral life is securely based on the operation of this law. Man's good and evil deeds lead inevitably to corresponding good and evil consequences. " Man's actions are either good or bad, and he undoubtedly reaps their fruits. The ignorant man having attained to an abject state, grossly abuses the gods, not knowing that it is the consequence of his own evil Karma. " (Vana. 213. 5-12)

"A sinful person, by committing sin, is overtaken by evil consequences. A virtuous man, by practising virtue, reapeth great happiness. Therefore, a man should, rigidly resolved, abstain from sin. Sin, repeatedly perpetrated destroyeth intelligence; and the man who hath lost intelligence repeatedly committeth sin. Virtue, repeatedly practised, enhanceth intelligence; and the man whose intelligence hath increased, repeatedly practiseth virtue." (Udyoga. 35. 72–75.)

The law of the conservation of energy operates in the moral kingdom; no good act is ever lost nor an evil one. Nor does any individual suffer for other's evils nor enjoy for other's merits. "In the world of men, no man reaps the consequences of another man's Karma. Whatever one does, he is sure to reap the consequences thereof; for the consequences of the Karma that is once done, can never be obviated. The virtuous become endowed with great virtues, and sinful men become the perpetrators of wicked deeds. Men's actions follow them; and influenced by them they are born again." (Vana. 213. 22–23.) No outward or apparent failure encountered in a course of righteousness takes away a man's share of merit in it. "If a man striving

to the best of his abilities to perform a virtuous act meets with failure, I have not the least doubt that the merit of that act becomes his, notwithstanding such failure." (Udyoga. 93. 7.) The Gita gives assurance that no one engaged in his duty ever suffers or is lost. "In this there is no loss of effort, nor is there any transgression. Even a little of this Dharma protects from great fear." (Bg. II. 40.) Arjuna asks Krishna as regards the destiny of the *Yoga-bhrishta* (Those who have fallen from high ascetic practices.) "Fallen from both, is he lost like a separated cloud or not?" Krishna replies: "Neither here, nor hereafter, doth ruin exist for him, since none who performs good acts comes by an evil end." (Bg. VI. 40.) The course of events is not always smooth; there are apparent set-backs for the virtuous and apparent triumphs for the wicked. "Whether righteous or sinful, acts are never destroyed. Sometimes, the happiness due to good acts remains concealed and covered in such a way that it does not display itself in the case of the person who is sinking in life's ocean till his sorrows disappear. After sorrow has been exhausted (by endurance), one begins to enjoy (the fruits of) one's good acts." (Shanti. 296. 11-19.)

Man's dependence upon the past is very great. The acts of previous lives are instrumental in shaping his present destiny. The theory of transmigration is merely the extension of the doctrine of Karma. The doctrine of Karma requires that justice must hold indomitable sway over the destinies of all beings, and that no being should get an atom of happiness or misery except as a consequence of its own deeds. This fact requires that there should be no waste of actions done (कृतप्रणाश:); nor should one suffer for what one has not done. (अकृताभ्यागम:) This is frequently asserted. "One never has to enjoy or endure the good and bad acts of another. Indeed, one enjoys and endures the fruits of only those acts that one does oneself." (Shanti. 296. 21.) But if there is neither previous life, nor after life, it is evident that the law of Karma would be nowhere. It is only the hypothesis of transmigration that can establish completely the law of Karma. The fact that all the efforts of a man are not successful shows that the effect of former acts is not a myth. (Vana. 32. 3–20.) "And if the fruits of our exertion were not dependent on anything else, people would attain the object of their desire, by simply striving to attain it. It is seen that able

intelligent, and diligent persons are baffled in their efforts, and do not attain fruits of their actions. On the other hand, persons who are always active in injuring others and practising deception on the world, lead a happy life. There are some who attain prosperity without any exertion. And there are others, who with the utmost exertion, are unable to achieve their dues." (Vana. 213. 5-12.) All the differences in moral and intellectual calibre of different persons are explicable on this hypothesis of pre-existence. In the Brihadaranyaka Upanishad, it is said that three factors accompany a soul in its journey: "his knowledge, his actions, and his previous experience." (Br. Up. IV. 4. 2.) Certain impressions are left in the soul by the former experiences; and these called *Vasanas* influence a man's actions. No man can start any action or enjoy the fruits of previous actions except under the influence of this factor. It is *Vasana* which renders differences among men as regards skill and talent and character possible. (Br. Up. IV. 4. 2.) No man attains cleverness in any subject without its study; yet some are born clever in some subjects. That is due to the previous experiences of the individual. The past deeds of a man take the form of an

Apurvam. "It is clear that a deed cannot effect a result at some future time, unless, before passing away, it gives birth to some unseen result; we, therefore, assume that there exists some result which we call *Apurva*, and which may be reviewed either as an imperceptible after state of the deed or an antecedent state of the result." (S. B. III. 2, 39)

The transmigration of souls becomes, therefore, one of the fundamental beliefs of the Hindus. There is a very long chain of births and rebirths for each being, determined by its Karma. "By the performance of virtuous actions it attains to the state of the gods, and by a combination of good and evil, it acquires the human state, by indulgence in sensuality and similar demoralising practices, it is born in the lower species of animals; and by sinful acts, it goes to the infernal regions." (Vana. 213. 22-33).

The deeds of a man are followed by two-fold retribution; the one takes place in the other world, the other requires a rebirth here. "After the fruit of that set of works which is requited in the other world has been enjoyed, the remaining other set of works whose fruits are to be

enjoyed in this world constitutes the so-called *Anushaya* (residue) with which the souls re-descend." (S. B. III. 1. 8.) The works whose operation is obstructed by other works leading to fruits of a contrary nature last for a long time. Again, some deeds like the murder of a Brahmin require more than one existence. Here a distinction is drawn between ritual and moral works. (S. B. III, I. 9-11.) Some are of opinion that moral works (चारित्र) condition a man's entry into another birth, and not *Anushaya* which is recompensed in the life beyond. Another teacher distinguishes between the two, but thinks that the two factors are closely connected with each other. For the practice of rites demands certain moral fitness. "The Vedas do not purify a man without character." And for good conduct a man will receive a certain surplus reward. Character, therefore, is included in the residue of works which conditions a man's rebirth. Badarayana, however, does not admit any substantial distinction between the two.

(3)

Now the question is : is man free ? Or is he a mere helpless agent in the hands of other

powers? There are three agencies: man, nature and God. "Indeed, like a wooden machine, man is not an agent (in all he does). In this respect three opinions are entertained. Some say that everything is ordained by God: some say that acts are the results of our own free will; and others say that our acts are the result of those of our past lives." (Udyoga. 159. 14-15). For all practical purposes, man is the author of *his own actions, and hence responsible for them.* "If it is Time that causes weal and woe and birth and death, why do physicians then seek to administer medicines to the sick? If it is Time that is moulding everything, what need is there of medicines? Why do people deprived of their senses by grief, indulge in such delirious rhapsodies? If Time, according to thee, be the cause of acts, how can religious merit be acquired by persons performing religious acts?" (Shanti. 139. 56-57). "The man, who destitute of exertion tills his land disregarding the season of rain, never succeeds in obtaining a harvest. He, who takes every day food that is nutritive, be it bitter, or astringent, or sweet, or palatable, enjoys a long life. He, on the other hand, who disregards wholesome food and takes that which

is injurious without an eye to consequences, soon meets with death. Destiny and exertion exist, depending upon each other." (Shanti. 139. 80-85). "Man, having first settled some purpose in his mind, accomplisheth it himself working with the aid of his intelligence. We, therefore, say that man himself is the cause (of what he doth). It is impossible to number the acts of men, for mansions and towns are the results of man's acts. Intelligent men know, by the help of their intellect, that oil may be had from sesame, curds from milk, and that food may be cooked by means of igniting fuel. They know also the means for accomplishing these. And knowing them, they afterwards set themselves, with proper appliances, to accomplish them. And creatures support their lives by the results achieved in these directions by their own acts. If a work is executed by a skilled workman, it is executed well. From differences (in characteristics) another work may be said to be that of an unskilful hand. If a person were not, in the matter of his acts, himself the cause thereof, then sacrifices would not bear any fruits in his case, nor would anybody be a disciple or a master. It is because a person is himself the

cause of his work that he is applauded when he achieveth success, and censured if he fails. If a man were not the cause of his acts, how would all this be justified ?" (Vana. 32, 3-20).

Man, indeed, determines what his actions will be, but he is not free in determining his acts. Man's past actions govern his present acts; and he is helplessly driven to do acts good or bad, as the past deeds behind him are good or bad. It would seem, at first, that man is not free as *regards the results of his acts* but he *is free* as regards the acts themselves. "Householders may, without any compunction, enjoy wealth and other possessions that are obtained without exertion. But the duties of their order, they should discharge with the aid of exertion." (Shanti. 301. 35.) But the acts of previous lives are all-powerful not only as regards what a man would enjoy and suffer, what order of existence he will *belong to,* what *gifts* and *faculties* he will possess, what sort of circumstances he will have in life; but also what actions he will initiate and what character he will form. "As vessels of white brass, when steeped in liquified gold or silver, catch the hue of these metals, even so a living creature, who is completely

dependent upon the acts of his past lives, takes his colour from the character of those acts. Nothing can sprout forth without a seed." (Shanti. 296. 11.) There is no freedom for a man as long as he is within the realm of Prakriti or nature. The law of Karma is supreme in this sphere. "As the tree is evolved out of a seed, so also the world is evolved under the operation of the Karma of all creatures." (Br. Up. Com. I. Introduction) There is no independence for a man in the phenomenal world. Karma is frequently represented as a form of bondage. "The world is bound by the law of Karma." "A being is bound by Karma." "They (i. e. those who perform mere Karma) have to go and return, and never attain independence anywhere." (Bg. Com. VIII. 19) "There is no independence for a being led by the law of Karma." (Br. Up. Com. 4. 4. 2).

What is this Prakriti ? It is not outward nature, the play of the outer forces which governs man. It is the peculiarity of man that Prakriti has to govern him from within, not without. It is defined as follows; "Nature (Prakriti) is the Samskara (the latent self-reproductive impression) of the past acts of

Dharma and Adharma, manifesting itself at the commencement of the present birth." (Bg. Com. III. 38.) To say that man is governed by Prakriti is to say that he is governed by his own past, by his own character, which is the result of his past deeds.

What we call freedom of will consists in attributing to our own agency the actions done by us. This consciousness of initiative itself is due to Prakriti. Far from leaving us passive and helpless, Prakriti creates a powerful sense of *individuality in us through which we pose as authors of our own acts.* Prakriti, *therefore*, dose not extinguish responsible life, but rather itself creates the possibility of responsible life. But for this Prakriti there will be no freedom of will, but for Prakriti there will be no moral life. This sense of individuality in us is called Ahamkara and this is the root of all action. "अहंकार एव हि सर्वस्य प्रवृत्तिबीजं दृष्टं लोके।" (Bg. com. VIII. 4) By creating within us this sense of self, Prakriti becomes the very basis of all life whatsoever. "That the primeval natural nescience (अविद्या) leaves room for all practical life or activity–whether ordinary or based on the Veda–we have explained more than once. " (S. B. III.

2. 15).

The basis of our moral life, therefore, is egoistic. Ego is the root of morality; ego is the root of immorality. Prakriti acts on our ego through no outside pressure, bnt through its own attractions and repulsions (राग and द्वेष). या हि पुरुषस्य प्रकृतिः सा रागद्वेषपुरःसरैव स्वकार्ये पुरुषं प्रवर्तयति । (Bg. com. III. 34) This ego with its Raga and Dwesha is fundamental in all activity. Ego is, therefore, the presupposition in all intellectual and moral activity. " The mutual superimposition of the Self and the Non-self, is the presupposition on which are based all the practical distinctions-those made in ordinary life as well as those laid down in the Veda, between means of knowledge, objects of knowledge (and knowing persons), and all scriptural texts, whether they are concerned with injunctions and prohibitions or with final release. " This is thus explained. The means of right knowledge cannot operate unless there be a knowing personality, and because the existence of the latter depends on the erroneous notion that the body, the senses, and so on, are identical with, or belong to, the Self of the knowing person. For without the employment of the senses, perception and

the other means of right knowledge cannot operate. And without a basis (i. e. the body) the senses cannot act. Nor does anybody act by means of the body on which the nature of the Self is not superimposed. Nor can, in the absence of all that, the Self, which, in its own nature, is free from all contact, become a knowing agent. And if there is no knowing agent, the means of right knowledge cannot operate." (S. B. I. Introduction).

Shankara realises the importance of freedom of action for responsible moral life. "If every being acts according to Prakriti only, and there is none which has no Prakriti of its own, – then, there being possibly no scope of personal exertion. (पुरुषकारस्य विषयानुपपत्तेः) the teaching of the Shastras will be quite purposeless." (Bg. com. III. 33.). Morality requires that man's freedom of will must be preserved. Man's capacity for initiating actions, good or bad, is therefore fully granted. But there is no capacity in him to initiate any and every action at his sweet will. There can be no arbitrariness, entire indeterminism, complete lawlessness in his life. Man is determined in his choice of actions and his capacity of originating them by his birth, heredity, education, habit, circum-

stances, and character. But he is not determined from without as inert objects are; nor is he determined by any power and agency other than himself. He is himself the author of his destiny; he is the creator of his future and master of situation in every respect. In very few theories of life, the part played by man's efforts in making up his own character and destiny is so completely insisted on, as in the Hindu view of life. Man's actions are the result as is said of character and environment or rather the result of the mutual action and reaction of character and environment upon each other. But man's character is the result of his own past acts; and his environment is favourable to him or otherwise according as his own past deeds are good or bad. The Hindu view, therefore, regards Karma as the central factor, the basic foundation of a man's character and destiny. No blind fate, no mysterious necessity, no high-handed Providence predetermines man's actions arbitrarily. But his own past deeds, his own Karma regulates his character, and governs its future development.

Prakriti has paramount sway over the destinies of man; it rules all persons by its law of Karma. But neither Prakriti nor Karma, neither

man's past nor his present Karma, is an autocratic entity. All ultimate power is lodged in God. सर्वास्वेव प्रवृत्तिष्वीश्वरो हेतुकर्तेति श्रुतेरवसीयते । (S. B. II. 3. 41.) "And God, the Ordainer of the universe, judging according to the acts of former lives, distributeth among men their portions in this world. Whatever acts good or bad, a person performeth, know, that they are the results of God's arrangements agreeably to the acts of a former life. This body is only the instrument in the hands of God, for doing the acts that are done. Itself inert it doth as God urgeth it to do. It is the supreme Lord of all who maketh all creatures do what they do." (Vana. 32. 21–24).

Shankara attempts to reconcile the activity of the human beings with the omnipotence of God. "For although the soul has its own imperfections such as passion and so on for motives, and although ordinary experience does not show that the Lord is a cause in occupations such as ploughing and the like, yet we ascertain from Scripture that the Lord is a causal agent in all activity. For the Scripture says: 'He makes him whom He wishes to lead up from these worlds to do a good deed,' and again, 'He, who

dwelling in the Self pulls the Self from within.'" (S. B. II. 3. 4.) "Scripture represents the Lord not only as the giver of all fruits, but also as the causal agent with reference to all actions, whether good or bad." (S. B. III. 2. 41) But why is the soul responsible for its deeds? "The Lord makes the soul act, having regard to the efforts made by it, whether meritorious or non-meritorious.......He arranges favorable or unfavorable circumstances for the souls, with a view to their former efforts...The Lord indeed causes the soul to act (कारयति), but the soul acts (करोति) itself. Moreover, the Lord, in causing it to act now, has regard to its former efforts, and He caused acts in a former existence, having regard to efforts previous to that existence, a regressus, against which, considering the eternity of the Samsara, no objections can be raised. But how is it known that the Lord has regard to the efforts made (in former existences)? The Sutra replies, from the purportlessness etc. of injunctions and prohibitions...On the other alternative, they would be without purport, and the Lord would in fact be enjoined in the place of injunctions and prohibitions, since the soul would be absolutely dependent. And then the Lord

might requite with evil, those who act according to the injunctions, and with good, men, doing what is forbidden, which would subvert the authoritativeness of the Veda. Moreover, if the Lord were absolutely without any regard, it would follow that also the ordinary efforts of man are without any purport, and so likewise the special conditions of place, time, and cause." (S. B. II. 3. 42.)

The Hindu view has very great regard for the law of causation and the ultimate agency of God. The former fact is the demand of science and ordinary life, the latter is the demand of religious life. The laws of Karma are supreme in the empirical sphere, man's present comes helplessly out of his past Every act of man is severely determined by his own past acts, no act of man is free. The pure Ego or the free Self stands apart; and the empirical Ego or Ahamkara is merged in the power of Prakriti The autonomy of Self is not denied, but it is explained away.

XXIII. Theological and Metaphysical Ideas.

(1)

The Hindu teachings have an esoteric and an exoteric side. One fact that they expressed so well was the existing diversity of talents and temperaments. " न ह्यविकारेऽनन्ते ब्रह्मणि सर्वैः पुंभिः शक्या बुद्धिः स्थापयितुं मन्दमध्यमोत्तमबुद्धित्वात्पुंसामिति " (S. B. III. 2. 33.) It is not possible, says Shankara, for all persons to understand the Timeless and Changeless Absolute; because there is an infinite variety of grades of intellect. The doctrinal differences in Hindu theology are calculated to meet this psychological fact. Hindu sages did not want to create a structure of faith for the metaphysical few only; nor for the vulgar many. Hence we meet with the most abstract conceptions of the Deity along with the most concrete forms at the other level.

The fundamental unity of God beneath all the apparent diversities of His manifestations is a universally accepted fact of Hinduism. The Vedas say : एकं सद्विप्राः बहुधा वदन्ति । " Reality is one; sages call it by various names. " " They call

him Indra, Mitra, Varuna, Agni, and he is heavenly nobly-winged Garutman. To what is one sages give many a title. they call it Agni, Yama, Matarishwan." (Rg. I. 164. 46) "That which is one hath unto all developed " (Rg. Valk. X. 2). " That which is earlier than this earth and heaven before the Asuras and Gods had being, what was the germ primeval which the waters received where all the gods were seen together. " (Rg. X. 82. 5) The Upanishads centre round the unity of spiritual being. " He goes from death to death who sees any difference here " (Katha Up. II. 4-11.). The later epic and Puranik ages never lost sight of this essential characteristic. (Vana 192. 4 7.)

Now there are two conceptions of God in the Vedic literature – one sets forth the metaphysical picture of Him as the Absolute, the other sets forth the more concrete picture of a Personal God God is both personal and impersonal, personal from the point of view of unregenerate man, yet clothed in human weaknesses and subject to human limitations, impersonal from the point of view of rigorous truth, from the point of view of purest and highest thought. There is no essential contradiction between these two, man

gradually rises from the one to the other. "The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach." (Bg. XII. 3–5.) This is the truth of image-worship. "Here in this way does Brahman become the object of worship, because He, as Brahman, is superimposed on the Pratikas, just as Vishnu etc. are superimposed upon images." (S. B.) Impersonal Brahman has been translated in the language of man for the purposes of meditation.

The prominent characteristics of Godhead are His infinity, omnipresence, omnipotence, essential timelessness, and spacelessness. He is the innermost fact, the soul of souls. "In the beginning Brahman was all this. He was one and infinite; infinite in the East, infinite in the South, infinite in the West, infinite in the North, above and below and everywhere infinite. East and other regions do not exist for Him, nor across, nor above, nor below. The highest Self is not to be fixed, He is unlimited, unborn, not to be reasoned about, not to be conceived." (Mait. B. Up. IV. 17.) "The wise who know the Self as bodiless within the bodies, as unchanging among chang-

ing, as great and omnipresent, do not grieve." "He who dwells in all beings and within all beings, whom all beings do not know, whose body all things are, and who pulls all beings within, is thy Self, the puller within, the immortal." (Br. Up. III. 7. 15.)

Equally prominent is the conception of personal God who is to us now a friend, now a Father, now a king. Above all, He is the Creator of the Universe. "That from whence these beings are born, that by which when born they live, that into which they enter at their death, try to know that. That is Brahman." (Ta. Up. III. 1.) "For, gracious Shatakratu, thou hast ever been a Mother and a Sire to us." (Rg. VIII. 87. 10.) "I am the Father of this universe, the Mother, the Supporter, the Grandsire, the Holy One to be known......the Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable." (Bg. IX. 17-18.)

(2)

The question is: what duties does a man owe to God? Man's progress is conceived in Hindu Scriptures as gradual approach to God and ultimate submergence in Him. Four broad paths are:

open to him: Yoga, Bhakti, Karma, and Gnana. Yoga is defined as mental concentration. (चित्तवृत्ति-निरोध:) (Sutras. 1. 2.) Many exercises in self-control are mentioned. Among these are Ahimsa or harmlessness—the result of which is that even the enemies begin to love a Yogi (तत्संनिधौ वैरत्याग:); Truthfulness, enabling him to secure fruits without work; abstinence from theft—the result is that all jewels are at his disposal; celibacy resulting in bodily and mental lustre; and non-covetousness enabling one to know of one's past. Purity gives him a right attitude towards the body; contentment gives him exquisite happiness; austerities enable him to perfect the vigour of the senses; Devotion to God gives one sight of God and so on.

The candidate for Yoga should avoid over-eating, under-feeding, dreaminess, and too much wakefulness. All activities of his must have the stamp of moderation. (Bg. VI.) " Dissociated from all attachments, abstemious in diet, and subduing all the senses, one should fix one's mind on the soul. When one does not hear, and smell, and taste and see, when one is not conscious of any touch, when one's mind becomes perfectly free from every purpose, when one is

not conscious of anything, when one becomes like a piece of wood, then is one called to be in Yoga." (Shanti. 311. 13–20). There is perfect identification of the knower, the known, and knowledge.

Another great pathway to Reality is Bhakti or Devotion. It is defined as 'supreme love' (परमप्रेमरूपा) (Bhakti-sutras 2). It takes various forms: "It takes the course of attachment to the attributes and greatness af God, attachment to His beauty, attachment to His worship, attachment to His service, attachment to His friendship, attachment to parental affection towards Him, attachment to Him (as) of a beloved wife, attachment to self-consecration, attachment to permanent self-effacement." (82). The devotee must not give up his business or the performance of his social duties, but all ideas of consequences must be left to God. All worship of women, of wealth, and association with unbelievers should be avoided. All forms of pride must be given up. All distinctions of birth, learning, appearance, family, wealth, observance, and the like cease to have any efficacy for the God-intoxicated man. The practice of such virtues as veracity, non-resistance should be looked to.

(62-68) The Bhakta lays aside even the Vedas. (49). Supreme contentment, perfect self-control, unbending will, surrender to God, freedom from joy, anger, grief; freedom fron malice and partiality, equality with respect to praise and censures, friends and foes, varieties of temperature, are some of the characteristics of the God-intoxicated. (Bg. XII.). He never fears nor inspires others with fear. But above all, he is full of love for all beings. God is above all to be worshipped in humanity. " He who seeth Me everywhere, and seeth everything in Me, of him I will never lose hold, and he shall never lose hold of Me. He, who established in unity, worshippeth Me, *abiding in all beings*, that Yogi liveth in Me. " (Bg. VI. 30-31). The supreme secret (सर्वगुह्यतमं) is thus revealed: " Merge thy mind in Me, be my devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me; -Abandoning all duties, come into Me alone for shelter; sorrow not, I will liberate thee from all sins. " (Bg. XVIII. 65-66).

A third road leading to God is Karma. There is a conflict of opinions about the respective efficacy of morality and knowledge. Morality as well as ritualism may be the most powerful instru-

ments of self-purification. But they are impotent as regards the attainment of the final objective. चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये। " But frail, in truth, are those boats, the sacrifices......Fools who praise this as the highest good, are subject again and again to old age and death. Let a Brahmin, after he has examined all these worlds which are gained by works, acquire freedom from all desires Nothing that is eternal can be gained by what is not eternal. " (Mu. U. I. 2. 7-12). By acts a living creature is destroyed. By knowledge, however, he becomes emancipated. " Through acts one is forced to take rebirth after death. Through knowledge one is transformed into that which is Eternal, Unmanifest, and Immutable......The fruit that one obtains of acts consists of pleasure and pain, of existence and non-existence. By knowledge one attains to that whither there is no occasion for grief, whither one becomes freed from both birth and death, whither one is not subject to decrepitude....Reaching that stage, they cast equal eyes on everything, become universal friends, and devoted to the good of all creatures." (Shanti. 247. 6-12).

It is not meant that mere intellectual culture is sufficient to secure one an access to the king-

dom of God. Character is equally necessary. आचारहीनं न पुनन्ति वेदाः But a rigorous moralist of the Kantian type who eschews all elements from his life except the consciousness of duty is very far from the goal. An element of Bhakti, of pure joy is equally necessary. The result is a synthesis of willing, thinking, and feeling. Yoga and Karma develop willing; Knowledge develops thinking, and Bhakti develops feeling. "That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him as his own." (Mu. Up.) A life of Karma is despised because Karma is finite. It is its necessary limitation to a narrow ego and immediate consequences which renders it so circumscribed in its scope. The highest life assuredly is not a life of mere repose, or idleness: it is supremely active. But for actions to have any value, they must be done from the purest and highest motives. The whole mental mood, the fundamental psychology must be changed. Then a life of निष्कामकर्म selfless actions done in the name of God is the highest of all types of lives. Action is a veritable accident; the consciousness which inspires it, the character which stands behind it, is fundamental.

Actions mechanically done, however high they may look, – in obedience to external stimuli, in obedience to the call of the ego are of the earth, earthy. It is the personality behind them which lifts them up from the egocentric plane to cosmocentric plane. "कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।" This sentence marks indeed the high water-mark of the development of our ethical consciousness. But it is not to be understood in Kantian sense merely; all reference to consequences so far as these concern the petty good and petty evil of our worldly self must be eschewed. Duty for duty's sake further means that it should proceed not from our Ahankara, but it should be inspired with the consciousness that the Self of the universe speaks and acts through us, that God works through his instruments.

(3)

The one most essential virtue which religious consciousness requires is faith. तं यथा यथोपासते तदेव भवति. Man's convictions are the most dominant factor about him. "श्रद्धामयोऽयं पुरुषः।" "The faith of each is shaped to his own nature. The man consists of his faith; that which his faith is, he is even that." (Bg. XVII. 3.) "The man who

is full of faith obtaineth wisdom, and he also who hath mastery over his senses; and, having obtained wisdom, he attains swiftly to the supreme peace. But the ignorant, faithless, doubting self goeth to destruction; neither this world, nor that beyond, nor happiness is there for the doubting self." (Bg. IV. 39-40.) But belief that is idealised here is belief grounded in intelligence, not blind, uncritical belief. यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवति। (Chh. Up. I. 1. 7.)

Any scepticism with regard to the fundamentals of faith is in the highest degree unhealthy. It is called नास्तिकता – atheism. The passion for 'Nay' must not triumph ultimately over the passion for 'Yea.' Man must rise upon the ruins of negations to more positive affirmations. "Man winneth faith by the yearnings of the heart, and opulence by Faith. Faith in the early morning, Faith at noon-day we invocate. Faith at the setting of the Sun. Oh Faith endow us with belief." (Rg. X. 151.) "The foolish, faithless, rudely speaking niggards, without belief, or sacrifice, or worship, – Far, far away hath Agni chased these Dasyus." (Rg. VII. 6. 3.) "The man who brings no sacrifice, inhuman, godless, infidel, Him let his friend the mountain cast to

rapid death." (Rg. VIII. 59. 11.)

The Mahabharata deprecates all doubts with regard to the foundations of belief. "The fool that doubteth religion and disregardeth virtue, proud of the proof derived from his own reasoning regardeth not other proofs and holdeth the Rishis who are capable of knowing the future as mad men. The fool regardeth only the external world capable of gratifying his senses and blind to everything else." (Vana. 31. 16-23). "Disregard of the Vedas, disobedience to the dictates of the scriptures, and violation of all wholesome restraints are productive of self-destruction." (Shanti. 75. 19.) It is clearly seen that society in those days tolerated the existence of other beliefs and faiths. There was no persecution for those who doubted or dissented from the normal track. Many renowned and respectable scholars used to wander about calling themselves Samkhyas and disbelieving in God. Constant discussions in assemblies were a normal feature of those times. Hence we find various types mentioned; materialists, utilitarians, scoffers, and sophisters. "In my former life I had much useless learning. I always sought for reasons and had very little faith. I was a slanderer of

e Vedas. I was destitute of the (four-fold) ›jects of life and was devoted to that science f argumentation which is based upon ocular or ıngible proofs. I used to utter words based on plausible) reasons. Indeed, in assemblies, I lways spoke of reasons. I used to speak irre- rerently of the declarations of the Shrutis and ıddress Brahmins in dominating tones. I was ın unbeliever, sceptical of everything, proud of ny learning. This status of jackal that I have ›btained in this life is the consequence of those ins of mine ! " (Shanti 178. 47-50). (Anu. '2. 11-15). Selling the Vedas, criticizing them, educing them to a written form are all sins. Anu. 62. 28.)

A desire to keep one's mind open when the gravest questions confront us is not a mark of ntellectual or spiritual strength. It is a mark of spiritual poverty. The thing that counts in ction, in the battle of life, that turns the scale is not cold, intellectual opinion but warm, impul- sive belief. Belief is action, belief is life, belief is character, belief is man. To say that "much can be said on both sides" may argue a very clever mind, but it is positively sinful when decisions are to be taken with regard to the

fundamentals of life or the essentials of immediate action. All other discrepancies can be atoned for; but scepticism on points the most clear or most vital goes to the root of the matter and vitiates the very springs of life, of action. Man is not a bloodless ballet of categories. He is not a logic-chopping machine. He is above all a force, capable of turning this way or that the tide of social progress. "Faith is superior to the merit born of (Vedic) recitations and meditation. An act vitiated by defect of speech is saved by Faith. An act vitiated by defect of mind is saved by Faith. But neither speech nor mind can save an act that is vitiated by want of Faith. The offerings in sacrifices of a person that is pure, but wanting in Faith: and of another that is impure but endued with Faith, the deities had regarded equal......Abstaining from all faults of behaviour, he who betakes himself to Faith, is sanctified. What need hath such a person of penances, or of conduct, or of endurance?" (Shanti. 270. 8-17).

More things are wrought by prayers than the world dreams of. Prayers strengthen gods whose powers of doing good to man are limited by the latter's capacity for devotion and self-sacrifice.

"As rivers swell the ocean, so, Hero, our prayers increase thy might. " (Rg. VIII. 87. 8). " May our songs strengthen him who still hath strengthened us. " (Rg. VIII. 13. 18). " Fulfil the wish and thought of him who sings thy praise. " (Rg. VIII. 24. 6). " Bring splendid treasures to the man who lauds thee. " (Rg. IX 69. 10). In fact, men and gods, are co-workers in forging the destinies of the universe. Each factor makes its own contribution to the culture of the world. " With this nourish ye the shining ones, and may the shining ones nourish you: thus nourishing one another ye shall reap the supremest good. For nourished by sacrifice, the shining ones shall bestow on you the enjoyments you desire. A thief verily is he who enjoyeth what is given by them without returning them aught. " (Bg. III. 11-12).

(4)

All violation of Dharma (duty) is sin. Every sin is an offence to man and to God. To remove the taint of these offences is necessary in order to establish the normal equilibrium between man and man, and man and God. Various ways are suggested by which this can be done. Hindu

theory does not believe in the ruthless operation of the law of destiny. Not that the law of causation is suspended for a moment. But the evil after all is psychological; if the mentality can be changed, real evil vanishes. One way of its being exhausted is natural suffering, following in the wake of such infringements. Another is punishment at the hands of the secular agencies like the state. A third is punishment in after life in future existences. A fourth is the consignment of hell to the sinner. A fifth way is the voluntary resort to penances, charities and so on. A sixth way is devotion to God and invoking his help. A seventh way is confession of sin and remorse.

The Hindus believe in the concept of the grace of God. God is all-powerful, and all-merciful. All sins are expiated by a complete surrender to Him. He is (कर्तुमकर्तुमन्यथा कर्तुं समर्थः) able to do and undo everything. " Ye Gods, raise up once more the man whom ye have humbled and brought low, O Gods, restore to life again the man who hath committed sin. " (Rg. X. 137. 1.) " If by address, by blame, by imprecation, we have committed sin, awake or sleeping. All hateful acts of ours, all evil

doings; may Agni bear away to distant places. (Rg. X. 164. 3). "Whatever sin is found in me, whatever evil I have wrought, If I have lied or falsely sworn, waters remove it from me." (Rg. X. 9. 8.) "O bright and powerful God, through want of strength I erred and went astray. Have mercy, spare me mighty Lord." (Rg. VII. 89. 3). "Not for one trespass, not for two, O Hero, slay us not for three, Nor yet for many trespasses." (Rg. VIII. 46. 34.) The conception of ईश्वरकृपा or ईश्वरप्रसाद (grace) finds frequent expression in the holy writings मुख्यतस्तु महत् कृपयैव भगवद्कृपालेशाद्वा (Bhakti - sutras 38). "That (pure love of God) is obtained principally by the grace of the great ones, or in other words, from the touch of divine compassion." The Gita also supports this contention. "Through ever performing all actions, taking refuge in Me, *by my grace* he obtaineth the eternal indestructible abode." (Bg. XVIII. 56 also 62.)

A distinction is established between sins committed unconsciously or through ignorance and folly and those committed deliberately. "All sins that are committed consciously are grave, while those that are committed unconsci-

ously are trivial. There is expiation for both." (Shanti. 34. 45). "That man who, having knowingly committed sin, acts righteously for expiating that sin, has to enjoy and endure the fruits of his good and bad acts separately. The utterers of Brahma maintain that all acts of injury committed in ignorance are cancelled by acts of righteousness. A sin, however, that is committed consciously, is never cancelled by righteousness. As regards myself, my view is that whatever acts are done, be they righteous or sinful, be they done knowingly or otherwise, remain. .....Those acts, however, which are fraught with great injury, if done in ignorance, do without fail produce consequences and even consequences that would lead to hell, with this difference that those consequences are disproportionate in point of gravity to the acts that produce them." (Shanti. 297. 11-16). A mild view is possible of a sin committed for the first time: but sin goes on being intensified by its repetition. "From a sinful act committed only once, one may cleanse one's self by repenting for it. From a sinful act committed twice, one may cleanse one's self by vowing never to commit it again. From such an act committed thrice, one may

cleanse one's self by the resolution to bear one's self righteously ever afterwards. By committing such an act repeatedly, one may cleanse one's self by a sojourn to sacred places." (Shanti. 151. 23-26).

One way of atonement for ordinary sins is confession. "Thereupon the Pratiprasthatri returns to the place where the sacrificer's wife is seated. When he is about to lead the wife away, he asks her: 'With whom holdest thou intercourse?' Now when a woman who belongs to one man carries on intercourse with another, she undoubtedly commits a sin against Varuna. He therefore asks her lest she should sacrifice, with a secret pang in her mind; for when confessed the sin becomes less, since it becomes truth; this is why he thus asks her. And whatever connection she confesses not, that indeed will turn out injurious to her relatives." (S. Br. II. 5, 2, 20) "The heart of the sinful man proclaims the sins he has committed. Those men who have deliberately committed sins meet with destruction by seeking to conceal them from others." (Anu. 268. 36-38.) The gods behold what one does, also the Being that is within every one. (Vana. 210.) Another step is repentance, the sincerity

and inwardness of which is further attested, by its non-committal in future. "By confession, by repentance, by penitential austerities, and by study, a sinner is absolved of his sin.......Whenever his mind censures the misdeed his body becomes free from that sin. Having repented for his sins, he becomes absolved thereof; the mind becomes purified by the determination to desist from it in future.......Wishing to be free from the consequences of misdeeds, which he might have wilfully or unwilfully committed, let him refrain from doing it the second time." (M. XI. 228-233.) The man seeking redemption looks pure and resplendent like the moon emerged from the clouds. (Vana. 210. 53-60.) Intense repentance and complete confession in the presence of Brahmins are sufficient to remove the guilt of a sinner. (Anu. 194. 3-7.)

There are other ways of purification, among which the practice of severe austerities is the chief. Hindu view emphasizes the powerful value of suffering as a purifying and invigorating force. "Whatever is insurmountable, whatever is inaccessible, whatever is impossible, and whatever is impossible to be performed, is easy of accomplishment by Tapasya alone; verily irresistible is the

power of Tapasya. Mahapatakins (perpetrators of the heinous sins) and other miscreants become free from sins by means of severe penitential austerities." (M. XI. 239-240.) Every man should choose his own way of purification suitable to his nature and capacities. "Knowledge is the Tapas of a Brahmin; protection of subjects forms the Tapas of a Kshatriya; agriculture, trade, and cattle-rearing form the Tapas of a Vaishya; and service forms the Tapas of a Shudra." (M. XI. 236.)

Practice of virtues is also a great instrument of self-purification. Man's good and evil cancel each other; hence for every sin a man should practise more intensely the corresponding virtues. "If having committed a sin, one seeks to have it covered by righteousness, that sin becomes destroyed and leads to righteousness instead of other sins. If a quantity of water be poured upon salt the latter dissolves away." (Anu. 268. 33-38.) "If having committed sin through folly, one does meritorious acts understanding their nature, one succeeds by such righteousness, in cleansing one's self from sin even as a piece of dirty cloth is washed clean by means of some saline substance." (Shanti. 151. 34.) "A slayer

of creatures is cleansed of his sins by saving from imminent peril as many creatures of that particular species as have been slain by him." (Shanti. 151. 23-26.) "Sacrifice, gift, compassion, the Vedas, and Truth, – these five – are cleansing. The sixth is penance well-performed." (Shanti. 159. 7-9.)

The most powerful agency of expiation is knowledge. It means the most radical, the most fundamental change of one's mentality. (See the definition of प्रायश्चित्त. "तपोनिश्चयसंयोगात्प्रायश्चित्तमितीर्यते ।") Confession, repentance, penances, and good deeds go a great way towards purifying the mind. But as long as man is not inwardly changed, he is still capable of doing future mischief. What is most essential is sincerity. This sincerity is likely to be verbal as long as it does not guarantee a man complete immunity from all weaknesses. Such a revolution in a man's mind becomes possible only when a man is converted; or in other words, when he undergoes spiritual rebirth. All actions culminate in knowledge, in realization. "And having known this, thou shalt not again fall into this confusion, O Pandava; for by this thou wilt see all things without exception in the Self, and thus in Me. Even if thou art the most sinful of all sinners, yet thou shalt cross over all sin by the

raft of knowledge. As the burning fire reduces fuel to ashes, so doth the fire of knowledge reduce all actions to ashes. Verily there is no purifier in this world like knowledge." (Bg. IV. 35–38.) क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे । (Mu. Up. 2. 2. 8.)

(5)

The cosmic view of existence presented to our imagination by ancient Rishis stretches out man's existence into the infinite past on one side and infinite future on the other. Mystery hangs over his beginnings, mystery hangs over his end; only the present is a bit clear. (Bg. II. 28). The greatest step forward was taken when it was established beyond all possibility of doubt that man is essentially a soul, raised by the very nature of his position over all the accidents of a phenomenal life. " The knowing (Self) is not born, it dies not; it sprang from nothing, nothing sprang from it. The Ancient is unborn, eternal, everlasting; he is not killed though the body is killed. " (Katha. Up. I. 2. 18).

The necessity of postulating another world arises from the observation of an imperfect fulfilment of the divine end of justice. " The

Earth holds the honest and the wicked. The sun warms the honest and the wicked. The wind blows equally for them. Water cleanses them equally." Kashyapa said, " Such indeed is the course of this world. It is not so hereafter. In the other world, there is great difference of condition between the person that acts righteously and him that acts sinfully. The regions that meritorious men acquire are full of honey. The region for the sinful is hell." (Shanti. 73. 62-65)

These ideas have come down from the Vedic period. " Thy spirit that went far away, went to the waters and to the plants. We cause to come to thee again that thou mayst live and sojourn here." (Rg. X. 58. 461). " The sun receives thine eye, the wind thy spirit; go as thy merit is to earth or heaven. Go, if it be thine lot, unto the waters; go, make thine home in plants with all thy members." (Rg. X. 16. 3). Such passages show the rise of the doctrine of the transmigration of soul in the Vedic India. The idea of immortality also was specially connecting itself with a man's worth. " Looking on men, never slumbering, they by their deserts attained as Gods to immortality.' (Rg. X 63.

4.). " Make me immortal in that realm where happiness and transports, where joy and felicities combine, and longing wishes are fulfilled." (Rg. X. 113. 7).

Hindus developed the idea of gradual emancipation (क्रममुक्ति), in which a man rises from personal to impersonal immortality. " As these flowing rivers that go towards the ocean, when they have reached the ocean, sink into it, their name and form vanish, and people speak of the ocean only, exactly thus these sixteen parts of the spectator that go towards the person, when they have reached the person, sink into him, their name and form vanish, and people speak of the one person only, and he becomes without parts and immortal." (Pr. Up. VI. 5.).

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